Evangelical Christendom.

APRIL, 1883.

THE MONTH.

The *Freethinker* prosecution has ended in a conviction of all the parties put at the bar with sentence of twelve, nine, and three months' imprisonment respectively on the editor, publisher, and printer. The defence was founded mainly on the position that in this country free expression of opinion was permitted on all speculative and religious questions. It was contended that the views put forward in their books by many men of scientific and literary eminence were just as antagonistic to the Christian faith as anything that had appeared in the columns of the *Freethinker*. Had the prosecution been based merely on the expression of a certain set of opinions hostile to Christianity, such a defence would have been sufficient to procure an acquittal. It has come to be acknowledged that force is not the proper weapon for the support of truth and the suppression of error. A man has a right to hold his own religious views, and also to disseminate them by appropriate means if he thinks proper. Harm may sometimes accrue from the use of such liberty for propagating noxious opinions, but, on the whole, it is better to run that risk than to stop men's mouths by violence. More harm is done in the long run by a repressive than by a tolerant system, and if error sometimes wins its way for a time, it will be overthrown at last by the mightier force of truth. The case against the *Freethinker* was not, however, precisely of this complexion. The libels on which the prosecution was instituted were of a gross and foul nature, and were such a violation of the decencies of common life, as well as an outrage on the feelings of the community, that they deserved to be visited with a severe penalty. Freethinking views could not be allowed to constitute a reason for impunity in regard to such an offence as this. When scepticism resorts to such weapons, it shows its own degrading effect on those who are its votaries. Atheism has sometimes boasted of its alliance with culture, intellect, and refinement of manners, and has even advanced its claim to a superior morality to that which is taught in Scripture. When tried by its fruits, however, its boastings are soon belied. Men who have no God to worship and adore are not likely to be ennobled with any godlike quality. If the soul of man is nothing but the animating spark of the fleshly frame, it seems to be the proper inference that men should live mainly for the flesh. Materialism is necessarily a debasing creed, and morality has no sure and certain basis apart from religion. The foul attacks of papers like the *Freethinker* are a correct index of the moral bearing of their views.

Some remarks have been made on the departure of the Evangelical Alliance, as it was alleged, from the position of strict neutrality on political questions which it has always maintained. It has been supposed that this impartial attitude has

been sacrificed by the invitations to meetings convened for prayer "that the name of God may always be honoured in the Statute-book and by the Legislature of the Nation." This has been construed into a step taken against the present Liberal Government with reference to the Affirmation Bill, which they have announced that it is their purpose to endeavour to carry during the present session. We trust that it will be understood that the action of the Alliance was not of this nature. All Christians must naturally desire that our legislators should be God-fearing men. Whatever may be the legal terms of admission to Parliament, we cannot but hope that constituencies will elect men of this character; and our wish would be that the House should consist entirely of such representatives as command the respect and good-will of the whole community. We deem it unfortunate that Mr. Bradlaugh and the Affirmation Bill should in any way be coupled together. With the abstract measure many would have some sympathy, and we are very sorry that it should appear before the public in the shape of a Bill, the first practical effect of which would be to give Mr. Bradlaugh a seat in the House—a result, however, which we presume would not come about if he were not re-elected. We are not disposed to argue the general question respecting the administration of public oaths, except to observe that they often add perjury to falsehood, and that the use of them is prone to lower the standard of veracity, from the idea that a man is not obliged to speak the truth strictly unless he be sworn. It is enough to remark further that many Christians believe that our Saviour's words, "Swear not at all; but let your conversation be yea, yea, and nay, nay; for whatsoever is more than these cometh of evil," have a wider reference than to what is commonly known as profane swearing; and they hold that in courts of justice no harm would be done by allowing others besides "those persons called Quakers" to affirm instead of taking an oath, under the proviso, of course, that the same penalties would apply in case of falsehood as would follow a conviction for perjury. In regard to the proposed Bill, in its political bearings, it is not within our province to offer any observations. Various considerations come into play in that aspect of the case which will be better discussed in other quarters.

The question of paying workmen in public-houses has been dealt with in the House of Lords, and it is high time that a stop should be put to such a practice. There is literally nothing to urge on its behalf. There are already too many things to allure the workman to the public-house, and it is the last place to which he should be brought by his employer. A certain pressure is often put on him by the system from which he ought most certainly to be protected. The man who takes the whole of his wages home is the most likely to make his home a happy place, and the least likely to end his days in the workhouse. The less he is in the tap-room the better it will be for his wife and children. It is in one respect a strange thing that the power of law should be required to prevent employers from following such practices; but selfishness is very short-sighted, and Parliament has been obliged in numberless cases to step in and protect the poorer classes from evils inflicted on them by those who were in a position to take advantage of their condition. We hail whatever promotes the cause of temperance, for we are convinced that a wide-spread sobriety would effect a most wholesome revolution in the condition of the working classes.

The Bill for the suppression of pigeon-shooting will be hailed by every right-hearted Christian man. Whatever defence may be set up for field sports, nothing

of the kind will apply to this base and detestable amusement. Hunting, grouse-shooting, and rod-fishing are healthful occupations, seasoned frequently with some hardship and sometimes with a little spice of danger. Many kind-hearted and even eminently Christian men have been fond of them, and seen no harm in them. Pigeon-shooting, however, is simply a cruel and unfeeling sort of gambling; and it is time it went the way of cock-fighting, bear-baiting, badger-drawing, and other brutal amusements of the same description. "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." The Gospel teaches us to be kind to the lower creatures, for our Heavenly Father feedeth them:

"Taught by the Power that pities me,
I learn to pity them."

When cruelty and gambling combine, we have two of the most demoralizing agencies in united operation; and we envy neither the actors in the inhuman scene nor the spectators, fashionable though some of them may be, who are drawn to witness the so-called "sport."

The Salvation Army has called forth a remarkable amount of comment, some of which has proceeded from new quarters. The incidents which have taken place in Switzerland have naturally led to considerable discussion, and the action taken by the local authorities in expelling Miss Booth and Miss Charlesworth has been generally condemned. At the same time, it is to be noted that the opposition to the Army in Switzerland has not been confined to the irreligious class. The movements of the Army have not commended themselves to the sympathy and good-will of some who are truly earnest and devout. The pamphlet of the Countess de Gasparin expresses this view, though no doubt in an extreme form. The letters which have appeared, written by the Rev. Mr. Charlesworth and Mr. Booth in regard to Miss Charlesworth's connection with the Army, have not tended to exalt the writers in the estimation of the public. The father of the young lady appears to have acted in a weak and vacillating manner, while Mr. Booth, on the contrary, lays down principles which seem to lead naturally to the sacrifice of every other duty and consideration to that of devotion to the Army. The position he thus arrogates to his cause is not one the general public or even the Christian public are likely to acknowledge. Then his scheme for a great "deposit bank" has been regarded as a very questionable piece of procedure, and one which, if persisted in, may draw serious consequences after it. Mr. Spurgeon has felt himself constrained to lift up his voice in protest against the eccentricities of the Army, and Mr. Booth, in his speech at Exeter Hall, has deemed it necessary to refer to the criticisms and forebodings of "the Christian newspapers." These various incidents appear to show that the Salvation Army is separating itself more distinctly from the general religious life of the Christian world, and that it will hold on its own course, unfettered and unaided by other Christian organizations. We are not disposed to take up our parable concerning its future career in the way of prophesying either good or evil. There is one principle, however, which we very strongly hold, which is that Christ's work must be done in Christ's own way. All means employed for spiritual ends must be consonant to the end in view. Perhaps there is no Church that could stand the application of this test in regard to every part of its activities or its history. There is a perpetual temptation to use worldly means to secure immediate successes, forgetting that the standard of spiritual life is always lowered by recourse to any such devices. How much is done every day to get money, or secure popularity or position, which is not in harmony with the pure and simple principles of the Gospel! The

Apostles established the Christian Church by preaching and by prayer, and these, used in faith and accompanied by the Holy Spirit, are the only means that ever did, or ever will do, any real good.

LITERARY.

That Christianity must be the proper religion for the human race, might be inferred from the fact that it has been indissolubly associated with the welfare and progress of mankind. The nations which have embraced the faith of the Gospel have become prosperous and powerful, while others have languished and decayed. No form of heathenism has been found consistent with intellectual and social advancement. Where Christianity has borrowed largely from other elements than the clear and simple principles of the faith as it is in Jesus, its vitalizing power has been greatly impaired, if not altogether lost. Popery neutralizes the living energy of the Gospel by fettering it in the iron bonds of an alien and antagonistic system, so that its true effect cannot be adequately noted in the history of Roman Catholic countries. Other forms of religion, neither properly heathen nor yet Christian, have achieved wonderful successes for a season, but have showed in turn that they were incapable of exercising a permanently beneficent influence. None of these possesses greater interest to us than the Mohammedan faith. At one time the fierce tide of conquest threatened to bring all Europe under the sway of the fanatical disciples of the Arabian prophet. In marvellous contrast to that early strength of Islam is the present critical condition of the Turkish Empire, which has long filled Europe with anxiety and disquietude, and led to sanguinary wars, the last of which, it is to be feared, has not yet been waged. The fact that England rules over an immense Mohammedan population in India ought to invest the question with greater attraction to ourselves. The attempt to revive the spirit of Islam which is going on at present in Northern Africa, adds another important element of interest to the study of the genius and development of this once powerful religion. We welcome, therefore, the appearance of a work entitled "Annals of the Early Caliphate," from the able pen of Sir William Muir (Smith, Elder and Co.). It is a continuation of the "Life of Mahomet" by the same author, and the materials for it have been derived from original sources as contained in Arabic chroniclers. The history of the first four Caliphs has been written in full, and the volume ends with the establishment of the Abbasside dynasty on the ruins of the Omeyyad house. "Islam had now run its course of growth and change. After this, we see no new phase of development, spiritual, social, or political. Swathed in the rigid bands of the Koran, Islam is powerless, like the Christian dispensation, to adapt itself to the varying circumstances of time and place, and to keep pace with, if not to lead and direct, the progress of society and the elevation of the race. In the body politic, the spiritual and the secular are hopelessly confounded; and we fail of perceiving any approach to free institutions, or any germ whatever of popular government. Nor has there been anywhere change or advance perceptible in the state of society. Civilization did not penetrate the family; it failed to leaven domestic life. The cankerworm of polygamy, divorce, servile concubinage, and the veil, lay at the root. And society, withering under the influence of these, soon relapsed into barbarism again." One sentence in this extract is very awkwardly expressed. The author seems to say that the Christian dispensation is *powerless* like Islam, while he really means the opposite, as we understand it.

One noteworthy and satisfactory feature in our times is the wide diffusion of interest in the results of biblical scholarship. While students prosecute their researches in regard to the sacred text into several branches of criticism and exegesis, a number of works are laid before the general Christian public which serve to make them more intelligently acquainted with the contents of Holy Scripture. The Cambridge Series have been very available in that direction, although the same standard of excellence is not by any means attained by all the volumes of that issue, the annotations in some cases being all that could be wished, while in others a great deal of space is needlessly occupied with an account of various renderings and other comparatively trivial matters. It is as well, however, that with all the excellence of the Cambridge Series, it should not be left alone in the field. There is a set of "Handbooks for Bible Classes" appearing in Edinburgh (T. and T. Clark), of which we have just received the last, "On the Romans," written by Dr. David Brown, author of the "Second Advent." It is a sound exposition, clearly divided into appropriate sections, and written in a style plain and good, but perhaps slightly pedantic. The following opinion we fully agree with: "While all Scripture has stamped its impress indelibly on the Christian world, perhaps it is scarcely too much to say that—apart from the Gospels—for all the precision and the strength which it possesses, and much of the spirituality and the fire which characterize it, the faith of Christendom in its best periods has been more indebted to this Epistle than to any other portion of the living oracles. It supplies, to a larger extent than most are aware of, both the bone and the marrow of the evangelical system, as handed down from the beginning, and as received in the living Church of every name. Not only every sentence teems with thought, but every clause; while in some places every word may be said either to suggest some weighty thought, or to indicate some deep emotion."

The compassionate spirit which has shown itself in so many works of love, stimulated by the constraining power of the blessed Gospel, manifests itself ever anew in some fresh department of enterprise on behalf of the needy and suffering. It seems as if every success achieved in alleviating some specific form of human misery, resulted in disclosing some other scene and class of victims who in their turn demanded the succour of a helping hand. The channels into which the stream of charity may flow appear to multiply as the waters rise to fill them. The necessities of the most sunken classes are not the only ones which appeal for sympathy to such as are able to help. There are sections of society of a different grade from these, where philanthropy can find much to do, and it is pleasant to learn how the sufferers are searched out and how much is done on their behalf. Shop assistants, young mothers, governesses, and gentlewomen in decayed circumstances have some provision made for them in the shape of rest, sustenance, and change of air in appropriate localities. We have the account of one such institution—namely, the London and Brighton Female Convalescent Home—given us by Miss Corke, in a little volume entitled "What Shall we Do with Them?" (J. Nisbet and Co.) The narrative is touching, and the excellence of the institution, thus made more widely known, will, we trust, draw to it increased support.

A large increase in the hymns of the Church has been a token of revived life and zeal in spiritual things. Hearts warmed with new love and joy have delighted to express themselves in fresh strains of praise and thanksgiving. Good hymns also are a potent instrument in the work of missions among the ignorant

and poor. For such a specific purpose, it is well that a special collection should be made, evangelical and unsectarian, not too meagre in point of number nor one-sided in point of taste, and at so moderate a price as may make it largely available for use in the hands of City missionaries and district visitors. Such a collection has been published by the Religious Tract Society, under the title of "A Hymn-book for Mission Services."

ON THE ANVIL.

The furnace and the hammer are needed to prepare instruments for purposes of use in the economy of human life; the flames soften the rugged metal, and the blows beat it into shape. Without passing through the fire, and being smitten on the anvil, it would be of little service to the world. In like manner, men are often afflicted that they may be of use to others. St. Paul says to the Corinthians, "Whether we be afflicted, it is for your consolation and salvation." One point of advantage is specified by him in the comfort he has received in his own tribulation —"that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." None can so well soothe the sorrows of aching hearts as those whose own bosoms have been pierced with sharp arrows of grief and anguish, and who have themselves found healing in the balm of Gilead. Personal experience is the best school for teaching sympathy. The world is full of mourners, and has great need of comforters, and such are prepared for that kind and gracious office by being made to drink deep themselves of the cup of sorrow. It is the stricken hand that best learns the art of wiping away the sufferer's tears. In the work of the Gospel it is the wounded conscience more especially that demands the utmost skill and sympathy to deal with it aright. Some men have been mighty masters in this branch of blessed labour, and if we inquire into the matter, we shall find that such have usually passed through very sharp soul distresses in their own history. Bunyan's record of his own life, as given with such pathos and simplicity in his "Grace abounding to the chief of sinners," enables us to understand many a passage in his "Pilgrim," as well as the wonderful fulness and frankness with which he presents the Gospel in his smaller writings. No one could come to the aid of souls assaulted by the evil one with better effect than he who had in his own long and dark experience been made to understand the depths of Satan. He knew every turn and trick of the enemy, for he had been pressed very sorely, and had been obliged to fight a very hard battle before he won the victory. Luther said that three things were needed to make a minister—namely, study, prayer, and tribulation. He must be a master in the Word, he must receive largely of the Holy Spirit, to make the word effectual to his own heart and soul, and through manifold trials must his knowledge grow practical, and his spiritual life be developed through discipline. That mighty faith which accomplishes heroic deeds in the kingdom of our Lord is usually nurtured in a school of hard and sore adversity. The price of being greatly useful has often to be paid in pain. The sword which is destined to achieve some marvellous victory has first to be most carefully tempered. Why should we grudge the suffering if it fits us for so blessed a mission? Let us be like incense, content to burn, that our fragrance may flow forth.

For life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipp'd in baths of hissing tears,
And battered with the shocks of doom—
To shape and use.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, March 17, 1883.

A curious fact, which should set many heads and hearts and consciences working, was the way in which the chief man conducting the case against the Anarchists at Lyons was reminded by the prisoners that they had only carried out his own printed theories! The winged words whistling and flying by the million through the daily press, and speeding over hill and vale, continent and ocean, with an abundance and velocity never before attained, bring forcibly to mind the word of the Lord: "Hear, O Earth: behold, I will bring evil upon this people, even the fruit of their thoughts." The violence of the provocations, the Satanic falsehoods and hellish suggestions devoured day by day by the public, must produce evil devices and evil deeds. For the first time since twelve years ago, a lot of discontented men turned out in Paris, and were duly befooled by Anarchists, among whom were noticed Bonapartists and other monarchical agents, and a numerous crowd of motley character as lookers-on. The black flag was slipped into the hand of Louise Michel, a few bakers' shops were pillaged, and a few blows dealt. But it did not take, and no second turn-out could be got up. In Lyons, this strange woman refused to go to the meeting at which she was expected, and the disappointment occasioned confusion worse confounded. It will be remembered that she was a Roman Catholic, a writer, and a poet, before disappointed hopes turned her into the channel of thought which led her to be exiled after the Commune, imprisoned since her return, and now has made her perfectly mad on the political question. A mad leader of the mad!

Necessarily all mobs tend to cause trade to decline, cash to disappear, rich families to hasten their summer retreat, and travellers to pass through rapidly without spending their money; thus promoting depression, anxiety, and agitation. The Jules Ferry Government has taken a firm grasp of the situation, and a favourable vote has given it present stability. The Orleanist Princes are deprived of their active service without losing their rank in the army; the Dukes de Chartres and d'Alençon are gone to visit the Oxus, and will probably penetrate into India—their study to be the Russian military operations.

The Churches are in considerable anxiety respecting the contemplated withdrawal of the funds given by the communes when the parish budget is not up to the mark, and their participation in church repairs, and also the produce of the funeral expenses outside of the sacred edifices. The gradual advance towards the loosening of the bonds between Church and State is to be noted. The Roman Catholic clergy are generally up in arms against the educational manuals used in the public schools; the salary of several curés has been suspended in consequence. Though neutrality is aimed at, neutrality is not *any* religion, but *no* religion. A move in the right direction is the grouping of children, on Thursdays, in classes of ten or twelve, to be taught the Scriptures by ladies who receive them at their houses. This plan succeeds well.

Father Hyacinthe has been lecturing in the South, but without much acceptance; in Marseilles, the Anarchists disturbed his meeting.

A well attended week's mission to the English was held in D'Agnesseau Church, by the Rev. F. Pigou, D.D.; early communion, sermons, Bible readings, evangelization, and after-meetings; very solemn, searching, quiet, and, it is believed, successful.

Liberal bequests have been made by M. E. Leris, of Castres, to M. John Bost's Asylums, of a mansion worth 100,000 fr., besides 50,000 fr.; to the Crest Orphanage, 80,000 fr.; to the Agricultural Colony of St. Foy, 10,000 fr.; to the poor of Castres, 36,000 fr.; besides all the residue of his estate.

The anniversary of the Paris Religious Tract Society, and of some others, will be held out of Paris this year; which is supposed to be a happy innovation, too many annual meetings being crowded into the week devoted to them. The town is not yet designated for this experiment of decentralization.

We remember once being in a Southern city, about to commence an evangelistic effort in rather an unusual form, when a well-known Protestant said, "You will be killed

by the people!" "That is not of the slightest consequence," was our answer. "Not to you perhaps," replied a third party; "but when they have killed you they will kill us." The result was, happily, the contrary to what was foretold. Success crowned our effort. This incident is strongly brought to our mind by the terror inspired by the activities of the Salvation Army, and revealed by the violent diatribes of the Protestant Press. Every new mode of evangelization, especially if of foreign importation and of lasting results, is at first ostracised. Public tract-giving, Scripture magic lanterns, women's mission in cottage meetings, exposition work, after-meetings, etc., etc., have all in their turn had to pass through scorn, ridicule, often a very whirlwind of opposition, and sinister predictions that such offspring of pride, imprudence, and folly would bring disgrace on Protestantism! Happy those who, not needing public support, have been able to quietly carry on their work independently until, its wisdom being tested, it has been received by the conscientious but rash-judging opposers as an excellent adjunct to the Protestant cause, and come into common use. The terror lest Protestantism should be in anywise made responsible for the acts and gestures of the Salvation Army, has driven most of the religious journals *mad!* It is who shall cry the loudest, "I know not the man!" and magnify every flaw into a voluntary crime, a Jesuitic trick, or a vile effect of, not exactly "demoniacal possession," as in olden times, but magnetism (!), ignoring or disbelieving the good done. The two most prominent Swiss pamphlets—the one a diatribe full of hatred and scorn, and the other the answer to it, calm, measured, and courteous—are written, singularly enough, by persons who neither of them had been present at any of the Army's meetings. (The first-mentioned is worthy of the pen which some time since informed the French public that, in England, "children are confided to maids, shut away in the nursery, and scarcely know their parents. . . . I do not think children are much loved in England" (!). One is often astounded at the ignorance of intelligent writers.) In reading this pamphlet, we were irresistibly reminded of the one entitled "The Old Fox Unmasked, Tarred, and Feathered," written above 100 years ago by one of the brightest of Christians. The "old fox" was the sainted Wesley! Even so do men mistake each other!

The French answer—or rather, Mr. Railton's answer in French—is plain, straightforward, rather John Bullish, but conclusive. And the work goes on. The March number of *En Avant* has a safety-boat dashing out to the rescue of ships dismantled, through foaming billows, shoals, and rocks of pharisaism, infidelity, vice, worldliness, etc., without a word of vituperation.

Whether or not the Army will implant itself definitely, so as to thrive in France and Switzerland, it has given a remarkable impulse to independency and unprejudiced Christians, who have attended its meetings prayerfully, and who have gone forth, conquering and to conquer, in other places, full of genial warmth and zeal, without any of those peculiarities which they deem superfluous. Thus, Bâle and Berne, in Switzerland, have seen wonderful revivals, and several places in France, under the powerful evangelistic labours of MM. Schrenk, Sainton, Vernier, and others. This is exciting another wave of controversy in the religious press; and the questions raised and discussed and answered so many times already concerning "excitement," etc., are again being raised, discussed, and answered.

Mr. McAll's extremely valuable eleventh report (for 1882) has appeared. His work is now called "Evangelistic Mission in France." A directorate is instituted, Mr. McAll retaining the honorary presidency, composed of Messieurs Rouilly, Réveillaud, Louis Sautter, Rev. W. Newell, Rev. C. E. Greig, Dundas Chauntreli, Ruben Saillens. The Marseilles Mission, comprising the Training Home for Evangelists, is united to the Paris one; fraternal societies and after-meetings are adopted, and work well; the juvenile meetings prosper, and medical missions increase. The aggregate number of meetings in 1882 has been 10,591; total attendance, 717,223 (increase over the year before, 75,000); domiciliary visits, above 12,551; Scriptures, books, tracts, illustrated papers, 227,252 (exclusive of the Marseilles Mission). The number of stations (including those of Cannes, Nice, Corsica, and Marseilles) is now 80; and that of sittings, about 13,200. An effort is proposed to raise a reserved fund, now amounting to about £1,500, to £5,000, which sum is considered adequate to the liquidation of the undertaking should any national or other events interpose. The expenditure has been £9,131 0s. 1½d. There is a balance due to the Treasurer of £122 1s. 7d. The fancy sale, instituted by French ladies, in favour of the work brought in 22,000 fr.

THE DISCOVERY AT NIMES.—The interesting discovery of the remains of the famous old Protestant preacher, Paul Rabaut, who preached and died at Nîmes in 1794, is ascribed to a visit paid in respect to his memory by an English clergyman named Hogg. This gentleman had for some time been interesting himself in the scenes of the Huguenot persecutions, which abound in the district in the centre of France known as the Desert, whither the old preacher fled to the fastnesses which the character of the country afforded, to escape the king's dragoons. The remains were found in a cave in the cellar beneath the house in which he lived, and which still served as an orphanage which he established. It is expected that some more worthy monument will be erected to him than the small slab in the room in which he died, and another over the cave. The inhabitants of Nîmes, however, keep his memory green by persisting in calling the street, of which his house is the corner, "Rue Monsieur Paul."

APPOINTMENT OF REV. A. F. BEARD, D.D.—We are glad, says the *Christian World* (New York), while announcing the retirement of Dr. Hitchcock, to be able at the same time to state that the vacancy was promptly filled by the appointment of his successor; so that there need be apprehended no interruption of the services of the chapel at a period of the year when the French capital is crowded with visitors from our shores. The Rev. A. F. Beard, D.D., pastor of the Plymouth Congregational Church, Syracuse, New York, has been unanimously elected by the American and Foreign Christian Union to take charge of the American Chapel in Paris; and the selection has received the cordial approval of the Standing and Prudential Committees of the chapel itself, signified both by cable despatch and by letter. Dr. Beard has accepted the appointment, and will proceed at the earliest moment possible to the scene of his future labours.

THE SALVATION ARMY.—A considerable number of French Protestants have agreed to thank the Countess de Gasparin for her brochure against the Salvation Army. The author is well known in literary circles in Paris and Geneva, and is a woman of deep piety. She published, twenty years ago, a volume of beautiful tales and sketches, in which all the powerful effects were to be traced to deep emotion. If she had been obliged to live by her pen, she could not have failed to obtain world-wide celebrity. Since her husband's death she has gone, for the sake of religious companionship and sympathy, to live at Geneva. Madame Gasparin is no cold formalist in her Protestantism. Her open hostility to the Salvation Army has no doubt affected the decisions of the authorities in the three cantons. The author of the brochure attempts to establish a parallel between the Salvationists and the Jesuits. Mr. Booth has formed an army; he demands military obedience of all his agents. Loyola formed a militia. The spirit of both organizations is the same.

GERMANY.

[From our own Correspondent.]

Berlin, March 15, 1883.

THE negotiations with Rome have entered into no new phase since my last letter, as far as the public can judge. The debates on the Budget of the Ministry for Public Worship in the House of Deputies were very violent again this year. They occupied full ten days. The Minister had to defend many positions against the Ultramontanes. The Liberal parties remained rather passive on this occasion; the Conservative party also rather kept aloof, leaving the Government to fight its own battles. Only Mr. Stöcker took opportunity to support the Government in the matter of the mixed marriages. He also mentioned another incident, which occupied the House two days. Mr. Dubois-Reymond, the present Rector of the Berlin University, had, at the official celebration of Frederick the Great's birthday, given an address on the theories of Darwin, in which he openly expressed his materialist opinions. He said it was Darwin's great merit to have shown that man is nothing essentially different from the rest of the animal world—to have put man again simply at the head of his brethren! The Minister for Public Worship and other State functionaries had officially taken part at the lecture, and it was, therefore, doubly wrong of the Professor to express his opinions in that way.

The four hundredth anniversary of Luther's birth will be publicly celebrated throughout all Germany. Preparations of different kinds are being made. Here it is proposed to hold a series of lectures on Luther during the second week of November. In the meantime, a Catholic writer, Janssen, has published a life of Luther, in which all the acts of the great reformer are ascribed to low motives. The Roman Catholics, in general,

try to make opposition against the festival; but they will not succeed in diminishing the gratitude of most Germans for their great countryman.

As the attempt to fix one day of humiliation for the whole of Germany has failed for the present, the Prussian Upper Consistory began negotiations with some other German Governments in order to change the day of humiliation, and fix it on Friday before Advent Sunday, even independently of the other German consistories. Perhaps this is the easiest mode of proceeding, as even those German Church Governments who do not join the movement will probably follow soon after.

Berlin is almost the only large town where there is no English church. The English service is held in a chapel of the Palace of Monbijon, lent by the King for that object. An effort is being made, however, at present, to raise funds for an English church at Berlin.

A man recently died whose influence in the moral world cannot be denied; I mean Richard Wagner. Even those who do not fully appreciate his music must acknowledge the originality of his compositions. He originated a national German music; his patriotism must be recognized. But though he was a great enemy of the Jews, one cannot say that he had more comprehension of true Christianity. There were religious ideas in his compositions. Wagner even at one time thought of founding a new religion. His last great piece, the *Parsifal*, brought, to the offence of many, the Lord's Supper on the scene. But, for all that, his ideas were not those of Christianity; they were rather opposed to the religion of his Bible.

The colony for vagabonds, founded at Wilhelmsdorf, in Westphalia, finds already much imitation. In the provinces of Hanover, Saxony, and Schleswig-Holstein, serious efforts are already made to secure such institutions.

Meetings for evangelization will now be held regularly in Berlin, in all parts of the town. The work of Mr. Von Schlumbach has proved such a success that it must be continued also after his departure. Several Berlin clergymen are willing to follow it up. Mr. Schlumbach has also had the satisfaction to see a new Young Men's Christian Association started before his departure. This association will not put itself in opposition to the old ones, but as the latter here generally take up quite young men, the new one will receive men between eighteen and forty. It is to be a working association, and will by this also give a new impulse to the existing associations. A series of rooms in the middle of the town have been hired, and a secretary appointed. I mentioned in my letter of October last that at the Sunday-school Convention it had been resolved to publish a little pamphlet, which gives advice how to start Sunday-schools, and to appoint also an agent. Both objects have now been attained. The little book has been published, and will be sent to all the 15,700 Protestant clergymen of Germany, and Pastor Basche has been appointed agent. He will enter upon his office on the 1st of May, and begin by visiting the province of East Prussia. He has long been efficiently working for Sunday-schools.

ITALY.

From the Report of the Waldensian Missions we extract one or two interesting incidents as related by their evangelists:—

"God or My Mother."—Giovanni Besso embraced the Gospel four years ago. His friends did all in their power to induce him to give up his new religious convictions, and at last drove him from his house. Giovanni went to Cantoncello, in the Val di Bresso, and supported himself by his labour. He married, and led his wife and her relations to abandon their Romish superstitions; and his influence is so much felt in the neighbourhood that when the evangelist from Trausella visits the locality he is sure to find a numerous and attentive audience. At the beginning of the year, Besso heard that his mother was seriously ill; he immediately set out to visit her, not without anxiety as to the reception he might meet with. To his great consolation, his mother welcomed him with affection, without referring to the past. One evening, when they were together, she took his hand and said, "You love your mother, do you not?" "More than I can tell." "I am dying; promise me that you will do what I ask, and before you answer me, think of it as the last request of your dying mother." "Mother, I will do all that is in my power for you; what is it?" "No, I do not want a conditional promise; assure me that you will do what I ask." "I can only repeat that I will do all in my power." "Very well; to-morrow morning I will tell you what I expect from you." The next morning the mother renewed

the conversation in these terms: "The priest is coming in an hour to give me the Communion; I ask you, as a last favour, to recite the prayers with me." Poor Besso was cut to the heart. "Oh, my mother, you know that I *cannot* do that." "Then go away, and do not appear here again," and she turned her face to the wall. "Mother, mother!" exclaimed the son, in his anguish, "ask for all that I have; ask for my blood, and you shall have it; but do not ask me to deny my Saviour in offering to creatures the worship that belongs only to Him!" "Go; you are no longer my son." Full of grief, Besso left the house, and wandered about, finding comfort only in communion with Him who could deliver him from this trial. Towards evening, he felt impelled to return to the house, and venturing with much hesitation to enter the room, his mother held out her hand to him, saying, "Be my son; I will respect your convictions, and you will respect mine, and stay with me and close my eyes."

ALONE IN HER VILLAGE.—"Let me tell you in two words about the first-fruits of Sciolza," writes Signor T——. "A young girl of eighteen, who, after having read the Gospel and understood that Christ alone is 'the way, the truth, and the life,' decided to break with error, and to yield herself entirely to Jesus. Her father employed all the means in his power to make her return to the mass, but without success. Alone in her village, while all the other inhabitants are engaged in their Popish ceremonies, she worships God in sincerity and truth. I received her with joy into the Church, and sent her her certificate of admission, which she hastened to put into a frame. 'Now,' said she, 'every one will know what I am.'"

The Pope has had a new title given to him lately upon the occasion of his passing through a new experience, which marks the progress of three centuries. Certain taxes had been demanded of him by the Italian authorities. The notice bore the usual legal descriptive form: "To Citizen Joachim Pecci; by trade or profession, Pope; conducting business at the Vatican Palace, Rome." The taxes were duly paid, and the receipt made out to "Citizen Joachim Pecci."

Dr. Cuturi, to whose death we referred in our last number, was not, as stated by inadvertence, a member of the Italian Free Church, but of the Waldensian Church in Pisa.

From the Twelfth Evangelization Report of the Italian Free Church we take the following extract: "Thirteen years form a long period in the history of an infant church. Experiences of every kind have been passed through. Some of the founders have died, some have gone into positions of influence in ordinary society, others have left for foreign lands, or entered other and more distinctive branches of the Church of Christ; but the testimony for Christ has been maintained, and the thinned ranks have been recruited from the Theological Academy in Rome, where the sons, especially of our pastors and elders, receive a preparation for the ministry, which their fathers greatly desired, but were not privileged to enjoy. Thirteen years are also a long experience in the practical maintenance of a Christian work. Many of the beloved friends who rejoiced in this humble yet honourable experiment of a native Italian Church, with its many weaknesses and yet many advantages, have gone to a better world; but their places have been filled by equally noble and generous friends, who believe in this work of grace, and wish well to the purely evangelical principles of this movement; so that the Lord has verified His name, inscribed from the first on the Cash-book of the Church, 'Jehovah-Jireh'—the Lord will provide."

BELGIUM.

AN occasional correspondent writes as follows:—

Sart Dame Avelines, March 6, 1883.

The work of the Belgian Missionary Christian Church continues to prosper, and the blessing of God remains in a remarkable manner upon it. In Brussels, meetings in French and Flemish, recently begun in a very populous neighbourhood, are numerously attended by persons hitherto entirely unacquainted with the Gospel. In different other parts of the town, our work amongst the working population is also most interesting. But much remains to be done before this large city will have been evangelized as it ought to be.

In the Flemish provinces we have many difficulties to contend with; at Ostend, however, the small flock is prospering and gradually increasing.

It is in the French-speaking part of the country that the work appears under the most favourable aspect. Some of our churches number from 250 to 750 adult

members, all having come out of Romanism. Every year there are many genuine and well characterized conversions among those who join us.

Christian life is manifested in our churches by faithfulness to evangelical principles, and by missionary activity; our brethren having many occasions of proving the steadfastness of their faith and their zeal for truth, amidst a population which, while professing Roman Catholicism, is mostly addicted to unbelief and materialism.

It is unnecessary to repeat what has often been said, and I will confine myself to relating a few facts.

The little flock at Morville, recently formed under peculiarly interesting circumstances, living completely isolated, like an advance guard, in a district wholly Popish, had last month to withstand fresh assaults from the inhabitants, who assembled before the little chapel, headed by a leader, under pretence of having public discussions. Threats were uttered, expressing the intention of rooting out Protestantism from the place. This show of opposition is to be attributed to the additions made to our number last winter. Some of those who had joined us lost courage and left us, but on others the effect was to confirm their resolution of throwing in their lot with us. One of them said, "Now I have made up my mind never again to put my feet inside a Romish church."

A member of the same congregation, who had come to work near Charleroi, began at once to evangelize his fellow-workmen, and was the cause of their purchasing nine Bibles and several New Testaments; and having asked them to come to the house where he lodged to hear the evangelist, forty of them, all Roman Catholics, responded to his invitation.

In a village near Liége, a man who had had frequent opportunities of conversing with Protestants, at last asked one of them to come to his house to announce the Gospel, in the truth of which he declared himself a believer. Roman Catholics came in crowds to hear the *Protestant*, and listened for two hours most attentively. The priest, seconded by several influential persons, used all his power against the master of the house, and even endeavoured to prevail upon his wife and children to leave him, offering to provide for them. Under these trying circumstances, our friend showed great firmness. The meetings still continue at a short distance from his house.

In the same neighbourhood, a member of our church had been the means of bringing his sister, who was dangerously ill, to a saving knowledge of the truth. She died soon after; and, her husband being a Roman Catholic, the burial service was performed by a priest. The house was filled with relatives and friends. The brother of the deceased was asked by the people to speak, and he bore witness to his sister's faith, and related her conversion. When the priest arrived, and just as he was going to head the funeral procession, our friend obtained permission to speak again, and, in presence of the priest, announced the salvation through Christ alone. Many of the hearers had tears in their eyes as they listened to his appeals, and a deep impression was made.

On many sides, a similar feeling of sympathy with the disciples of the Gospel is to be remarked amongst the Roman Catholic population. It is particularly shown by the readiness with which the people go to hear the Gospel preached in the burying grounds, where it constantly happens that from 500 to 1,000 hearers press round the open grave to listen to the pastor.

Here is an instance of another kind. A Roman Catholic family, who had been living in the neighbourhood of one of our churches, had returned to their village, situated in a remote part of the country. They had learned to know Christ as revealed in the Gospel, and it was soon remarked that they did not go to mass or attend any church ceremony. The devout part of the population turned against them, but those—now everywhere more and more numerous—whom the conduct of the priests has disgusted with Romanism, expressed a wish to hear the Gospel preached. Accordingly, an evangelist went there with three of our brethren. They spent three days in the village, held several meetings, and disposed of seventeen New Testaments and distributed 500 tracts.

If our churches every year gain many new members, they are also constantly losing some through emigration. But those who leave us remain faithful to the truth, and bear witness to it before their new neighbours, and they keep in communication with the church to which they had belonged.

A pious woman whose husband had found work in France, was obliged some months ago to join him. She had prayed that this change of abode, which caused her much regret, might turn to the glory of God. Shortly after her arrival, her house became the centre of meetings, where a few scattered Protestants and a good number of Roman Catholics come regularly to hear a pastor who lives a few

leagues off. This family, not long previously converted from Romanism, has thus, in a foreign land, been the means of forming a new group of believers in Christ, and of commencing a work of evangelization.

Our ten Bible readers have during the last six months held 900 meetings, paid 3,550 visits, with reading of the Scriptures and prayer. The elders of our churches also hold a great number of meetings, and prove most efficient aids to their pastors. We have thus about 7,000 meetings every year.

Our Sunday-schools are progressing. Several are missionary schools—that is, schools conducted by members of our church for Roman Catholic children, who are often the cause of their parents attending our meetings, and afterwards joining our churches.

The above are a few recent facts which will suffice to show that God is with us in the work we are carrying on. We hope that He will also incline the hearts of our friends abroad to continue the help which has been so valuable to us, and of which we stand in the greatest need.

AMERICA.

The New York *Independent* remarks concerning the Boston Monday Lectureship: "Unquestionably the excitement in theological circles caused by the Andover discussion, as to whether death ends probation, has not died out yet, if the great crowd of intelligent people, among whom were many clergymen, which packed Tremont Temple, Jan. 15, at 12 o'clock, to hear what Joseph Cook had to say on the subject, is a good criterion. Every seat was occupied, as was also about all the standing room. Notes were taken by many; and when Mr. Cook began to substantiate his position by quotations from the Scriptures, there was a general reaching for note-books, and the passages were carefully taken down. Although there was little applause, the audience were occasionally strongly moved by the speaker's powerful and confident presentation of points against future probation. His assertion that, just at death, between apparent and real death, there is a great quickening of the spiritual faculties, and at that moment the destiny of many a man is decided, was evidently a startling and unexpected announcement, causing many in the audience to look at each other to see what effect it produced and how it was received."

An extensive revival prevails at Middleboro', where special union meetings have been held under the direction of Mr. S. M. Sayford, State Secretary of the Y. M. C. A. The Rev. Dr. A. J. Gordon and Mr. Russell Sturgis were present, and so great was the interest shown that no church edifice was large enough to hold the crowds that attended. Subsequently, Messrs. H. M. More and F. O. Winslow conducted services in the Town Hall, which was filled, notwithstanding the unpleasant weather, some driving a distance of seven miles. Meetings have been held at noon in the straw shops, where a number of conversions have taken place. One Sabbath-school class of twelve young ladies have all decided to become Christians, and the interest seems to be deepening.

In the course of a biographical sketch of the late Governor Morgan, the New York *Observer* says: "The Hon. Edwin D. Morgan, whose death occurred on February 14th, 1883, was a typical American citizen, as fine an example of the capabilities and fruits of our Republican institution as the country has ever produced. A son of the soil, he was born February 8, 1811, on his father's farm, in the town of Washington, Berkshire County, Mass. As Chairman of the National Committee, Mr. Morgan called to order the Convention held in Chicago in May, 1860, at which Lincoln was nominated. Governor Morgan's administration of the State Government was one of marked economy and success. The credit of the State was improved, the debt was decreased, and the canals were strengthened and made to perform more efficient service. Notwithstanding the increased burdens imposed by the war, 3,549,857 dols. of the principal and interest of the State debt were paid during the last year of Mr. Morgan's administration. Mr. Morgan applied to the business of the State the same ideas of honour and integrity that he followed in his private business. The energy and success with which he pushed forward military operations were the subject of unbounded eulogy and admiration. His was an executive mind. He was not addicted to public speaking, but when he thought it necessary, he expressed himself with energy, directness, and clearness. His life was action and thoughts, and no time was spent in talk. Governor Morgan was an active member of the Brick Presbyterian Church (Rev. Henry J. Van Dyke, jun., pastor), and was President of its Board of Trustees. He gave 100,000 dols. towards the land, and

100,000 dols. to the buildings now in course of erection for the N.Y. Union Theological Seminary, and the library building to bear his name. He also recently gave to Williams College a magnificent hall for dormitories, at a cost of nearly 100,000 dols., which will bear his name. The Presbyterian Hospital and the Woman's Hospital were objects of his care and support, as well as many other charitable institutions."

The *Northern Christian Advocate* (Syracuse) tells us that an interesting suit was recently decided by the Cincinnati District Court, by which some slight restriction is put upon the sin and nuisance of profanity. The suit had been brought to compel a telephone company to restore to the plaintiff's office a telephone which had been taken out because he had violated the company's rules against the use of profane language through its telephones. The verdict was given against the plaintiff, though the only profane word he was charged with using was "damn." This is just a little victory—enough, however, to establish the right of legal protection against profanity.

The Trinity Association Relief Bureau, at New York City, seeks by its methods to lessen, if not entirely suppress, professional begging and vagrancy. It was organized about a year ago, and its operations are all confined to that portion of the city below Canal Street. Order-books, containing tickets to be given to applicants for assistance, are furnished to all subscribers. The tickets are redeemable at the office of the bureau in meals, lodgings, groceries, or coal, if, upon investigation, the applicant is found worthy. This system has proved to be very advantageous in London and Paris. It enables judicious charity to be given at a slight sacrifice of time compared with that employed now in listening to the applicant's story.

The Rev. Dr. Bjerring, for many years in charge of the Greek Catholic Chapel in Second Avenue, has been informed, by private letters received from Russia, that the Russian Government is about to close all its foreign chapels, including the one in this city. He has declined the offer of an important position in Russia if he will return, preferring to remain in this country, with whose institutions he is in hearty sympathy. Dr. Bjerring is a man of fine scholarly attainments and Christian spirit, and is highly esteemed in the city generally. He has lately preached in several of the Protestant pulpits—among others, Dr. Crosby's, Dr. Newman's, and Dr. Chapman's. It is reported that he will soon withdraw from the denomination in which he has been so long a minister, and join the New York Presbytery.

Speaking of the late Dr. Atwater, the same paper says: "He was acting President of Princeton College between the retirement of Dr. John Maclean and the inauguration of Dr. McCosh, in 1868. Since 1869 he has been Professor of Logic, Metaphysics, Ethics, Economics, and Political Science, and since 1876 had been Vice-President of the Board of Trustees of Princeton Theological Seminary. He was a voluminous writer, especially for the reviews. In 1869, at the request of Dr. Charles Hodge, he became the responsible editor of the *Princeton Review*. In 1872 the *Review* was united with the *American Presbyterian Review*, with the title of *Presbyterian Quarterly and Princeton Review*, under the joint editorship of Dr. Atwater and the late Dr. Henry B. Smith. Since 1854 his contributions to it have greatly exceeded those of any other man."

In reference to numerous revivals which have taken place in America since the beginning of 1883, the *Observer* says: "Some of these revivals have been in progress for several months past, but most of them have followed the Week of Prayer. The fact ought to be a stimulus and encouragement. If any people have fallen into a habit of thinking that the day for revivals has passed, and that we are not to expect the Church to be advanced by their agency, let them remember that they must be revived, if they are now cold and lifeless."

The *Congregationalist* (Boston) has a paragraph in a letter from the West which runs as follows: "A notable feature of the religious life of St. Louis since 1873 has been its 'Evangelical Alliance.' At the close of the war, socially and religiously, all affairs were shockingly disintegrated. Both sectarian and sectional prejudices were at their bitterest. The situation was distressing. It occurred to Dr. Brookes, formerly of the Presbyterian Church South, to Dr. Goodell, and one or two others, that something might be done to bring the sorry discords to an end. The suggestion, the brotherly effort, before long grew into an Evangelical Alliance. Mutual acquaintance grew into mutual esteem, and co-operation became possible. The great work done by the Rev. E. P. Hammond, so heartily sustained and followed up by the Alliance, is still remembered with deep thankfulness; as is also that of Mr. Moody and of Mayor Whittle. The meetings of the Alliance, held once every month, are, to an outside observer at

least, peculiarly interesting, suggesting as they do, with all their courteous agreements, what perilously explosive stuff there used to be among them. Yet the actual warmth and heartiness of fellowship does peculiar credit to the ministry of that city. At the close of one of his lectures, Mr. Cook replied to eighteen questions of Professor Smyth, after which he asked four questions in return, which in substance called upon the Professor to show the consistency of his holding the views of Dorner on eschatology, and calling New England theology 'moribund,' with at the same time giving his signature to the Andover creed, literally, historically, or for substance of doctrine; also what changes in the current theology would meet his approval."

The unification of the Methodist bodies in Canada seems practically effected. The proposed basis of the union has been almost unanimously approved by the Primitive Methodists. Returns to hand show that in 27 circuits 1,271 approved of the basis, whilst only 269 voted against it.

Speaking of the late Mr. Dodge, the *Christian Intelligencer* says: "Mr. Dodge was converted when twelve years old, and from that time regarded himself as a steward of God. Few men have been as faithful in their stewardship. His business was prosperous, and he gave with eminent liberality. His gifts have often reached 100,000 dols. a year, and sometimes 250,000 dols. All the world shared in his liberality. His interest in foreign missions was almost life-long, and his gifts to missions to the heathen large and constant. A large part of his benevolence was unknown outside of a small circle. He might have been one of the most wealthy men in the world; he leaves only about five millions."

The *Christian Union* says that "the report of the Police Matron at Brooklyn, N.Y., shows the wisdom of having a matron in the Police Department. One hundred and sixty women and young girls have been committed to her charge during the past month. The Matron visits the families of women in prison, supplies food and clothing to the needy, finds homes for those who would have to return to the streets, gives advice and encouragement, and makes the unfortunate committed to her care understand that they are not beyond the pale of human sympathy. The police justices approve of the work."

Referring to the 22nd of February as the birthday of Washington, the *Observer* remarks: "It is a sign to be observed with pain that the day is not celebrated with the universality and enthusiasm with which it was signalized in former years. It ought to be observed in every city and hamlet of the land. Children and youth should on this day be brought under the influence of instructions that will impress the character of the man upon their tender minds. The influx of foreign elements should not deter, but should rather be a stimulus to the constant and fit commemoration of the gift of God to the country in the person of George Washington. We shall not see the like of him again. But we should hold him up continually as *the* man of all men whom we have had: pure, calm, wise, courageous, symmetrical, complete."

EVANGELICAL WORK IN CORSICA.

It has been felt for a long time by those Evangelical Christians who have visited Corsica, and know something of the people, that there was a great opening for the Gospel there, if only a suitable man could be found to conduct the work, and take up his station in some central place; and various attempts have been made from time to time to carry out this idea, but they failed for various reasons, yet not without showing that there is a great readiness on the part of the people to receive evangelical truth. M. Comte, the colporteur, is supported partly by the British and Foreign Bible Society, and partly by a French Society at Marseilles, under the direction of Monsieur R. Saillens, who has recently removed to Paris, to assist Mr. McAll, in place of the late Rev. T. Dodds. M. Comte sells, on an average, 250 Bibles, etc., per month; and he also meets with many persons in the mountain villages, isolated, or in small groups, who not only possess Bibles, but read them and endeavour to frame their lives accordingly. Many of these people obtained their Bible, Testament, or Gospel, at one or other of the International Exhibitions; so the bread cast upon the waters is found again in most unexpected places. In conversation with the Corsicans, who are always ready to speak on religious matters, there is often found, especially among thinking minds, a growing dissatisfaction with the "religion of the priests," and yet they are unwilling to give up the faith of their fathers, knowing no alternative between that and infidelity. The word "Protestant" in Corsica, as in Italy, is always synonymous with "infidel," and therefore we are careful always to use the word "Evangelical," in speaking of the work being done there.

Home Intelligence.

A PUBLIC recantation of the Roman Catholic faith was made in St. Thomas Church, Chester, by a young man named Louis Bracchi, who had been educated for the Roman Catholic priesthood. The formula of recantation was drawn up under the direction of the Bishop of Chester. The young man professed faith in the Anglican Creed, and was received into the fellowship of the Church of England by the Rev. W. H. Cogwell, the Vicar.

ANOTHER stage has been reached in the Bordesley Ritual case. The Bishop of Worcester has inhibited the Rev. R. W. Enraght from all exercise of the cure of souls in the church and parish of Holy Trinity, Bordesley, and has licensed the Rev. Alan Hunter Watts, Curate of Bishop Wearmouth, Sunderland, to the parish. Mr. Watts signed the memorial to the late Archbishop of Canterbury against toleration of the Ritualists. On the Sunday when Mr. Alan Watts read himself into the living, the scene at the morning service was of a most discreditable character, and at the evening service the disturbances were renewed.

LORD FEVERSHAM AND THE BILSDALE MEETING-HOUSE.—Lord Feversham has replied to the public protest issued by Sir Joseph W. Pease, M.P., and forty other members of the Society of Friends in Cleveland, against an alleged act of religious intolerance, in depriving them of the custody of their district meeting-house. He repudiates the charge of having usurped their rights, and states that an agreement exists giving the Vicar of Helmsley equal rights with the Society to the use of the chapel. His lordship appeals to their Christian character, and adds that he yields to none in his love for religious liberty and toleration.

MR. MOODY, of the Highland Light Infantry, who was severely wounded at Tel-el-Kebir, has been conducting evangelistic services at Greenock. He is a good preacher, and has been much blessed in his work.

THE REEDHAM ASYLUM.—The annual dinner of the Asylum for Fatherless Children at Reedham, was held at the Cannon Street Hotel, when there was a large attendance. Mr. Henry Spicer, the Treasurer, presided, and in proposing the toast of the evening, remarked that the presence of the children of the institution rendered the task of pleading for its welfare all the more easy, for they would plead for themselves with a silent eloquence stronger than any words he could utter. It was nearly forty years since the institution was founded, and something like twenty-five years since it was located on the Surrey hills at Reedham. During that time about 1,200 orphans had been received within its walls, and nearly 1,000 had been sent into the world therefrom. Some of the warmest supporters that the charity had to-day were those who had been trained in the institution, and had profited by the education they had received. Upon the 300 children of whom they had the care and charge they spent annually something like £8,000, whilst what might be termed the regular income was only £2,500; so that they had to trust to legacies and other means of income for £5,500 a year. For one object he especially wished to plead. They had long been going on with an imperfect and defective infirmary. Fortunately, on the Surrey hills the health of the children had been so good that this had not been felt to any appreciable extent; but the necessity was a growing one. The cost of such a building as was desired would be £5,000. Of this over £1,500 had been promised. Mr. Spicer concluded by earnestly pleading for the assistance of the benevolent in carrying out this work, and in maintaining the institution in its present state of efficiency. The children having marched round the room, accompanied by the Head Mistress, Miss Smith, and the Head Master, Mr. Carter, the Hon. Secretary, the Rev. Dr. Aveling, read a list of subscriptions amounting to £2,700, including £1,000 from "Y. Z."

THE EARLSWOOD ASYLUM.—The thirtieth anniversary of the Earlswood Asylum for Idiots was celebrated by a dinner at the Albion Hotel, Aldersgate Street, when, notwithstanding the fact that the Reedham Asylum dinner, as well as several City festivals, took place the same evening, a large company of friends and supporters of the institution assembled. The Right Hon. J. G. Goschen, M.P., was in the chair, and, after a sumptuous repast had been served, gave the principal toasts of the evening. In the course of his speech he said that for about half the annual income the friends of the institution had to rely upon subscriptions, donations, and legacies,—the subscriptions averaging about £6,000, the legacies about £7,000. In the case of the Earlswood

Asylum, there was some danger lest it should suffer from the general supposition that it was thoroughly established, and sufficiently provided for. It was desirable that its claims should be kept prominently before the public. At the present moment its work was limited by lack of funds; an infirmary of fifty beds, which was much needed, remained uncompleted from that cause; there were three times as many applicants for admission to the Asylum as could be received; and, perhaps worst of all, it was impossible for the Board to retain the unfortunate inmates, in many cases, as long as was necessary for their permanent improvement or cure. Mr. Goschen also spoke of the great benefits which had been conferred upon many unhappy imbeciles and their friends by this institution, and urgently appealed for liberal subscriptions.

Mr. Moody on Ministers.—At the farewell service in Dublin, Mr. Moody said: "I wish to address a few words to the young converts about the importance of their identifying themselves with God's people, and the quicker young converts here do that the better. I have heard some people say, 'Why can't we have meetings oftener like the meetings that have been held here of late—why don't we have such meetings in our churches, and we would always like to go to them?' Meetings of the class we have had here do a great deal of good, I have no doubt, but then it is not that sort of thing, good as it is, that we need so much as regular work; and if our meetings here would unsettle the people, or have the effect of keeping them from attending their houses of worship, rather than continue to take part in them, I would go back to Chicago and settle down there at business of some kind or other. I have heard it said that ministers have an easy time of it, and that while they preach only two sermons in the week, I am at the work continually. Well, I can say, in answer to such statements, that I was settled at one period of my life for two years in one place, and I worked harder when I was then preaching two sermons in the week than I have done since all the time I have been going up and down through the country. Clergymen have many things to do in addition to preaching. They have their people to look after, and they have the sick to visit. I would rather preach five sermons than go to the house of mourning. It takes more sympathy and strength from me than preaching. Then a minister has to make calls, receive visitors, and be social; and after all that he has to prepare his sermons. But it has been said preparing two sermons is easy work. If you think so, just try it, and see how you will get on. If you think your minister has an easy time of it, try his work, and see how long you will continue at it. Ministers are the only people, I might say, who don't get rest. I remember when, during a period of some five years, I tried often to get rest, and I never knew what it was. There were cases of sickness, there were funerals, and there was always something turning up to occupy the whole of my time. Ministers should have, like other men, one day of rest. Don't let young converts get it into their heads that the minister or pastor is not an important man. I consider that there is no man in the world more important than a good pastor, and if you have got one, thank God and pray for him constantly that God may bless him. Let me urge young converts to join the minister in his work, and not to be unsettled as regards their duty. I believe the dearest thing to the heart of the Son of God on this earth is the Church, and we ought to pray earnestly for its welfare. We ought also to pray earnestly for the man of God who preaches, and do nothing that would cool or kill his influence or efforts. You talk about the success of our meetings here. What would they have been if your pastors had not been sowing the seed here for years? And when the seed is once sown, you may rest satisfied a reaping time is sure to come. I have visited towns where our meetings were not attended with as much success as I could have wished. Why? Because the ministers were not so much in sympathy with the work. If you have any regard for the truth that has been a blessing to you, stand right by the Church of God, and pray for those that are interested in her welfare. Let us look to God for His blessing."

Canon Wilberforce being about to return to Plymouth to give two more addresses in furtherance of the Gospel Temperance Mission, the Vicars of the two Ritualistic churches, from their pulpits, strongly condemned him and his work, alleging that he has offended against the rules of ecclesiastical propriety by coming into their parishes without asking their permission, and that he lays too great stress on one department of moral reformation. These strictures have caused the more surprise because Canon Wilberforce is a High Churchman. Most of the clergymen of the neighbourhood have taken part with him in the meetings.

A MUNIFICENT BEQUEST.—The managers of the Edinburgh Royal Infirmary have received intimation that the late Mr. Duncan Vertue, of 3, Eton Terrace, Edinburgh, has bequeathed to the institution, after providing various legacies to relatives, the residue of his estate, which will amount to over £90,000. Mr. Vertue was a surgeon in the East India Company's service.

THE temperance friends of the Rev. Charles Garrett, President of the Wesleyan Conference, entertained him at breakfast at the Central Hall, Newcastle-on-Tyne. Many warm tributes were paid to Mr. Garrett's devotion and success in the cause of temperance during the long period of forty years, one of them being contained in a cordial letter from the Bishop of Newcastle, who regretted that imperative duties in a distant part of his diocese prevented him from being present. Special reference was made to Mr. Garrett's effective suggestion of the desirability of opening public-houses in which intoxicating drinks were not sold, and to the practical aid which he had given in carrying the suggestion into successful operation. In the course of a genial and enthusiastic speech in reply to the expressions of regard to which he had listened, Mr. Garrett mentioned that they had sixty teetotal public-houses in Liverpool, some of which would accommodate 600 people, and they were taking £2,000 a week in connection with them. He also urged every lady and gentleman present to "wear a bit of blue riband."

THE NURSING SOCIETY.—At the Mansion House, the Lord Mayor presided over the annual meeting of the East London Nursing Society. The object of the society is to provide nurses for the sick poor in their own homes. It was reported that during the past year the thirteen parishes forming the area of the society's operations had been divided into two districts, in each of which a trained matron resided. It is the duty of the matron to visit each case in her district with and without the nurse, to take charge of the medical appliances, to make special arrangements for the isolation and removal of infectious cases, and to engage a night nurse when required. In addition to the staff, there are a number of ladies who undertake to superintend the nurse in each district. Last year, 23,124 visits were paid, the separate cases of illness being 3,211, of which 1,062 were serious and 2,149 slight. Among the families aided were those of labourers, printers, hawkers, carmen, charwomen, seamstresses, laundresses, and many others of the neediest classes. The Rev. Dr. Ross, Rector of St. Philip's, Stepney, moved the adoption of the report. Lord George Hamilton, M.P., in seconding the resolution, said that while wealth and poverty seem to grow side by side in that dense metropolis, both classes were alike subject to sickness in all its forms, and the sharpest contrast he knew between the conditions of the rich and the poor was in the treatment of the sick. While one had good advice, sound nursing, fresh air, the other was in the main destitute of each and all.

Monthly Survey of Missions.

AFRICA.

In the *Regions Beyond* the following observations occur concerning the Congo: "Public attention has of late been frequently called to the subject of the Congo Valley in connection with the much-to-be-regretted antagonism between Mr. Stanley and M. Savorgnan de Brazza as to the occupation of the shores of Stanley Pool. M. de Brazza reached the Upper Congo by the Ogowe route before Mr. Stanley did so, making his way past the cataracts of the Lower Congo. The latter was seeking to open a permanent road, while the other merely made his way through without doing anything of the kind. M. de Brazza claims that the Ogowe route is the easier and the better of the two. As far as we can judge from careful comparison, there is, however, little to choose, either as to time or facility, between the two routes. In virtue of a treaty made with one of the native chiefs, M. de Brazza claims to have annexed three-fourths of the territory around Stanley Pool, and the French Government have ratified the treaty. As he went out, not as a political agent of France, but as a member of the Belgian International Association, with which Mr. Stanley is also connected, the latter naturally feels that he ought not to have turned his journey to political account for one particular nation. Without entering into the rights of this question, we would ask the friends of our mission to join in praying that this difference

between the two leading explorers of the district may not be permitted to cause war and bloodshed on the Congo, or in any way to hinder the progress of the Gospel."

From the above we also extract the following, referring to Livingstone Inland Mission: "Experience has convinced us that, where possible, missionaries should rather follow pioneers, than themselves undertake the difficult and very expensive work of opening up a new country. In a few years the Congo will be open right up to Nyangwe and Tanganika without any effort of ours. We can then navigate in the interests of the Gospel the waterway traversed by others in the interests of commerce, and, without the heavy risks at present involved in the attempt, penetrate farther into the interior. We are inclined now to wait for an open door, rather than to try and open one for ourselves, and meantime to make the most important preparation for future work by carefully training as native teachers and evangelists the dear lads who seem to have given their hearts to Christ, and to be under the influence of His Spirit. Having books in their language, we can now carry on their education more effectually; and having stations built and in working order, the missionaries will have more leisure to devote to the educational and spiritual part of their work. Our advice to the missionaries, consequently, is to make haste slowly; and while we shall rejoice to see them as soon as possible on the waters of the Upper Congo, we would rather they were delayed for a year or two than involved in strife or fighting.

"An English company is now being formed in London for trade on the Upper Congo; the Germans are entering the country, and a Russian expedition is also contemplated. Europe is fairly alive at last to the importance of the new world of Central Africa, and a little patience will smooth away the most formidable of the difficulties besetting our path. M. de Brazza advises our waiting awhile, consequently, before settling in the far interior, and for every reason we have concluded that it will be best so to do."

THE CHRISTIAN MISSION IN EGYPT.

The Rev. Dr. Lansing, writing from Cairo to the Missionary Committee of the United Presbyterian Church of the United States, says: "We have now heard from all the mission stations in the interior. I will conclude with a few general statements drawn from the whole correspondence: 1. In all places, with two exceptions, the regular meetings were kept up, and in many places they were increased. At these two places the fear was so great that the Christians were all scattered for a time. 2. Though the Christians suffered much in property from the stoppage of business and the exactions of the war party, and though a number were forced to join the army of the rebels, we have as yet heard of but one person who is missing, and he, we believe, was not a communicant, but only an adherent to the Protestant Church. 3. While in some places they abstained from singing, and in others from ringing their bells, so as not unnecessarily to excite the Muslim fanaticism, they held many special meetings for prayer and fasting. In one place, we were informed (not by themselves, but by a person from a neighbouring village), they observed during the war twenty-two fast days, and this church speaks of God's special providence over them. 4. Generally, while acknowledging the great work done by the English army, the confession is yet full and explicit that they owe their deliverance to the special interposition of God. In conclusion, while many at home feared that the mission work would be utterly broken up and scattered, we are convinced that the evangelical cause is to-day stronger in Egypt than it was six months ago."

CENTRAL AMERICA.

The Moravian Missionary Report gives a remarkable account of a revival along the Moskito coast: "An outpouring of the Holy Spirit extending to nearly every station, is the most important event we have to record concerning this mission. As early as April, signs of the movement appeared at Blewfields, which were not very striking, but were all the more deep and real. By the end of July the awakening became more general, and was at the same time attended with much more excitement, so that some anxiety was entertained lest it should degenerate. People who had lived in sin, now, in intense alarm, sought pardon; then, on receiving comfort, some gave themselves out to be the Lord's chosen messengers; they fell into an ecstatic condition, saw visions, and announced that they had received direct communications from the Lord. 'Thus saith the Lord,' became a common phrase among them, and formed the usual introduction to their imaginary prophecies and messages. The missionaries had no easy task devolving upon them to 'discern the spirits,' and restrain these extravagances. It was evident that the movement was not mere fanaticism, but unmistakably the work of God's Spirit, and the more sober-minded Indians said plainly

that these striking phenomena were only the beginning of their conversion. The Creoles were generally more fanatical than the Indians.

"At all our stations, with the exception of Ramah, natives poured in from other hamlets to obtain comfort and advice for their anxious souls, and although we delayed with their baptisms, they were not thereby discouraged from joining the Church. The inhabitants of Kukalaya, who are in charge of the missionary at Karata, asked urgently for a missionary for themselves. Unfortunately, Bethany was then vacant, in consequence of Br. Pinnock's mental derangement, which necessitated his removal; and Ramah also, since Br. Herzog's death. In addition, Br. Lundberg, President of the Mission, returned to Europe in failing health, where the Lord soon called him home. Two married brethren have recently gone out to fill up the vacancies. This awakening has not exhausted itself like fire amongst straw; its blessing is continuing, and we cannot but long for like experiences in other mission-fields. More than 400 souls have already joined our Church, and the brethren feel convinced of their honesty and sincerity. At Karata alone, 211 persons have applied for instruction previous to baptism; and so many came to hear the Word of life, that a large tent had to be erected outside the little church, to protect the overflow auditory from the sun. The Lord had also other purposes to be effected by the awakening, without which, in all human probability, things would have looked dark indeed in the Moskito territory. Since the month of May, a Creole at Blewfields and some Spaniards have been concocting plans for a political revolt. This man, who was deeply in debt, in consequence of his reckless and vicious living, hoped to improve his position by a general overthrow of existing law and order. During the last service on New Year's night the confederates intended to take possession of the Government arsenal, kill the men in charge, and set fire to the town. This man wished to make himself Governor, and appoint a half-Indian as chief. Their impatience to carry out their design, however, led them into acts of imprudence, which gave the Government a valid reason for arresting him. To this the leader would not submit, and a struggle ensued, in which his brother was shot, and he himself mortally wounded. Now the plot and all the preparations were fully discovered, and the danger, which had been, averted. Many more Indians and Creoles would probably have joined the rebels if the Spirit of the Lord had not been amongst them and directed their thoughts to other things. Moskito must have become a prey to Nicaragua had this conspiracy succeeded, as the Treaty of Managua in 1860 declares that, in the event of Moskito failing to govern itself, or the chieftain being no Indian of pure blood, Nicaragua should be entitled to restore order and annex the country."

INDIA.

The *Free Church of Scotland Monthly* reports as follows about Santalia, in Upper Bengal: "The Santal Mission now possesses two principal stations, one branch station, and two out-stations. The two principal stations are Pachamba and Toondee. The former was the first post occupied by us in the Santal country, and as such is the more fully equipped of the two. It is little more than two years since work was begun in the district around the Toondee station. That which is at present known as the branch station of Chukye was opened about three years ago. It lies to the north of Pachamba, and is well situated as a centre from which to reach the large Santal population inhabiting the district. It is intended to make this a principal station as soon as funds can be procured to provide the buildings, etc., necessary for the location of a European missionary. The two out-stations are in connection with Pachamba, and only date from last year. At one there are three preachers stationed, and at the other two. The Christian agents of the mission are three European missionaries—the Rev. Andrew Campbell, Dr. Dyer, and Mr. W. H. Stevenson—twelve evangelists, and ten teachers. Of the Europeans, two reside at Pachamba, and one at Toondee. Of the native agents, seven evangelists and eight teachers are employed in connection with the former, and five evangelists and two teachers with the latter. The Native Church is in a satisfactory condition. It numbers in all 212 souls. Of these, 92 are members in full communion, 34 are baptized adult adherents, and 86 are children. During the past year 31 were baptized, 18 from heathenism and 13 children of Christian parents. In speaking of the Native Church, the Report for 1881 says: 'There are men and women connected with the congregation who, we make bold to say, would be considered, and rightly so, an honour to any church at home.' Although considerable attention is given to education, the mission is peculiarly evangelistic. Of the native Christian agents, the majority are engaged exclusively in preaching to the heathen. The teachers also take advantage of the

opportunities they enjoy to tell their pupils of the love of God in Christ, and considerable success has crowned their efforts in this direction. The time and strength of the European missionaries, with the exception of what is demanded by the oversight of education, are entirely devoted to the work of evangelization, and to the building up and edifying of the increasing body of native Christians. The latter is a work which requires much attention, as many of the converts are wholly illiterate, and books have to be prepared for those who have been taught to read. The medical department of the mission, which is conducted by Dr. Dyer, is in connection with Pachamba. Dr. Dyer has under his charge a dispensary and hospital. The dispensary is open daily for the distribution of medicines, etc., and any patient who is without a home, or who requires continued care and treatment, is accommodated in the hospital. The out-door patients assemble at a stated hour in the morning, when a short religious service is conducted with them, and the Gospel preached. Opportunity is here had to press the word of God home to the hearts and consciences of individuals. A knowledge of the healing art gives the words of the possessor of it a more than usual force when they are addressed to those who have experienced his disinterested love in pain relieved or disease removed; and not a few of those who are now humble, consistent Christians first heard of the mercy of God in Christ when they had come to seek healing for their bodies. 'Many of the sufferers came long distances, some even from Gaya, upwards of 100 miles west from Pachamba; others from the banks of the Damooda, forty miles south; others from villages twenty or forty miles north and east of the station; while from the more or less distant villages around Pachamba we had daily visitors, to whom, while we endeavoured to discover and cure their diseases, the word of God was made known in the simplest and most suitable manner which our experience among the people has taught us to adopt. All listen quietly when we proclaim the glad tidings of salvation; but we often find that all do not listen attentively, or in order to learn; hence we are compelled to make our services easy conversations, endeavouring thereby to gain the attention of all, and to fix, if possible, one or two of the great truths of Christianity in the minds of our hearers on each occasion.'"

Principal Hastie speaks as follows, in a singularly powerful paper, in the *Church of Scotland Record*: "The visible disintegration of Hindu society, the contemptuous disregard of caste, the open contumely poured everywhere upon the old gods, may have but too evidently confirmed the low sad moan of the Brahmin Gurus that the *Kali Yug*, the 'black iron age' of universal degeneracy, indeed had come. And if there be in all Sanskrit literature anything approaching a prophecy of the present, it must, in the eyes of every conservative Hindu, be these remarkable words of the great Vishnu Purana:—

'Hear what will happen in the Kali age:
The usages and institutes of caste,
Of order and of rank, will not prevail,
Nor yet the precepts of the triple Veda.
Religion will consist in wasting wealth—
In fasting and performing penances
At will; the man who owns most property,
And lavishly distributes it, will gain
Dominion over others; noble rank
Will give no claim to lordship; self-willed women
Will seek their pleasure, and ambitious men
Fix all their hopes on riches gained by fraud.

No student of history can fail to be struck with the extraordinary resemblance between the period of the decline and fall of Paganism in the Roman empire, and what has been going on during the past century in India, and is in most vigorous movement to-day. 'History, indeed, repeats itself,' according to the law of similar causes being invariably followed by similar effects; and in the record of the first four Christian centuries in the ancient world of the West, we have given the outline of the future fate of India."

The *Boston Missionary Herald* gives some information about the station of Melur, belonging to the Madura Mission. It says: "Melur is interesting also on account of the character of its people, they being mostly of the thief caste. In fact, this district was formerly the stronghold of these people; and although agriculture is their principal employment now, dark deeds are not unknown, and a native having any amount of money or jewels can never travel in safety after nightfall. These people are clownish, and hard to reach. They are very ignorant, there being whole villages where hardly a person, except the village accountant, can read a word. Still, they are neither dull nor lazy, and are independent in character. There is but one convert from among them in this whole seven

hundred square miles. He was put into our mission schools when a boy, and early educated in a Christian way; this man is a catechist, doing good work. Next to the 'thief caste' in point of numbers are the 'chettics,' or merchants, of various grades. Some of these are money-lenders, and are the Jews of the district. Twenty-four per cent. and thirty-six per cent. are not uncommon rates of interest demanded by them, while twelve per cent. is considered 'charitable interest.' Although as a caste they are more opposed to Christianity than even the Brahmans, yet there is one convert from among them in Melur station. He is, I am told, the first of his caste to accept Christ, in South India at least."

Dr. Chamberlain has written a letter referring to the late riot at Shivapet, when the Hindus destroyed a Mohammedan mosque. He concludes his letter thus: "To secure absolute impartiality, the case was taken from the hands of the judge of that district, and one of the most noted and able judges of the presidency was sent to try the case; the prisoners—men of wealth—had the best legal talent in the country at their command to defend them. Every quirk and quibble of the law was seized upon. The case has been watched with intense interest all over India. Saturday, two days ago, the verdict was made up and sentence pronounced. Twelve of the fourteen were convicted. No. 1, a wealthy merchant, was sentenced to transportation for life, and the others to various terms from three to seven years, with heavy fines besides. India breathes freer to-day. A hundred more prisoners await their trial, but the ringleaders are convicted and punished. The majesty of the law is maintained. Religious fanaticism is taught that none of its votaries are too high to be clutched by the power of secular law, and punished for deeds of violence even in the sacred name of religion. There is one very singular circumstance in the case. One of the chief conspirators, as is proved, is a native surgeon in the employ of Government on a good salary, and is a Roman Catholic! Yet he was one of the leaders of this Hindu riot. It was explained in the evidence that there was a Roman Catholic church in Shivapet, whose processions were wont to pass by this mosque, and their music, too, had to be stopped. Hence it was equally obnoxious to the Roman Catholics. Whether more of them joined in this dastardly deed is not yet shown. He was sentenced to transportation for seven years. The effect of this riot, and the trial and punishment of the offenders, will, I think, on the whole, be beneficial to the country. It will teach all classes to restrain their religious frenzy, and to respect the religious convictions of their neighbours. This condign punishment will tend to prevent outbreaks in other places where there is now irritation. Hindus and Mohammedans are in other places living on terms of perfect friendship, which this clashing in Salem has not interfered with. The Hindus are taught that although they are in the vast majority, being ten to one of all other religions, they must respect the rights of those professing other faiths. Our Christian churches and schools are the safer. God brings good out of evil."

The important Decennial Statistical Tables, for 1881, of Protestant Missions in India, Ceylon, and Burma, have been prepared for the Calcutta Missionary Conference by the Rev. J. Hector, of the Free Church of Scotland; the Rev. H. P. Parker, of the Church Missionary Society; and the Rev. J. E. Payne, of the London Missionary Society. They are preceded by the following interesting summary of the results shown by them. It will be seen that the increase in the number of native Christians in the last ten years has been much greater than was supposed. In India proper the rate of increase has been no less than 86 per cent. *Native Christians: Ratio of Increase.*—The general summary of results given below shows an advance all along the line, and in some of the most important items on a progressing ratio of increase. The number of native Christians in India, Burmah, and Ceylon was: In 1851, 102,951; in 1861, 213,370; in 1871, 318,363; in 1881, 528,590. In India alone there were: In 1851, 91,092; in 1861, 138,731; in 1871, 224,258; in 1881, 417,372. The rate of increase in India from 1851 to 1861 was about 53 per cent.; that from 1861 to 1871 was 61 per cent.; that from 1871 to 1881 has been 86 per cent. *The Communicants.*—The number of communicants is, perhaps, the best test of progress. In India, Burmah, and Ceylon the numbers stand thus:—For 1851, 17,306; for 1861, 47,274; for 1871, 78,494; for 1881, 145,097. In India alone the numbers are: For 1851, 14,661; for 1861, 24,976; for 1871, 52,816; for 1881, 113,325. Thus the number nearly doubled between 1851 and 1861; it more than doubled between 1861 and 1871; and again it has more than doubled between 1871 and 1881.

Evangelical Alliance.

PRAYER FOR PARLIAMENT.

The Council of the Evangelical Alliance have lately had their attention drawn to the consideration of the subject of Atheism and the Legislature—a matter which at the present time is greatly agitating the minds of many who desire to see the Constitution of the country maintained in its allegiance to God. The great objects which the Evangelical Alliance seeks to promote, although purely religious, are nevertheless in full sympathy with all that is good and righteous in the educational and moral well-being of the people. The Evangelical Alliance never enters the political arena, but, consistently with the principles adopted at its formation in 1846, it avoids all participation in the political questions of the day. This attitude of the society was, however, never intended to render its members cold and indifferent to the public recognition of God by the State; but, on the contrary, all its operations have been characterized by fidelity to Him and His Holy Word, "by whom kings reign, and princes decree justice." The increase of infidelity and lawlessness among certain classes of the community is a sign of the times of the gravest moment, and the Council felt that the present season of distraction was a most suitable one for united prayer "that the name of God might always be honoured in the Statute-book and by the Legislature of the Nation."

A public meeting for united prayer was therefore convened in Exeter Hall, on the 9th of March, at 4 P.M.; Donald Matheson, Esq., took the chair. No addresses were given, but the hour was spent in solemn and earnest prayer to God. A deep impression was manifest in the meeting, and many at the close expressed their thankfulness for the opportunity afforded for thus publicly and unitedly calling upon Him who hath said that none shall seek His face in vain.

ANNUAL CONVERSAZIONE, MAY 15, 1883.

The Council anticipate the pleasure of again meeting members and friends at the Annual Conversazione, which has been arranged to take place at Regent's Park College, through the kind permission of the Rev. Principal Angus, one of the Honorary Secretaries of the Alliance, on May 15, from four to six o'clock. The President, the Right Hon. Lord Polwarth, will preside. On former occasions the power of the Holy Spirit has rested upon these gatherings of God's people, and the Council invite earnest prayer that the coming reunion may be abundantly blessed.

PROCEEDINGS OF COUNCIL.

The usual monthly meeting of Council was held on Thursday, March 1; the Treasurer presiding. The Scriptures were read by the Chairman, and prayer was offered by the Rev. Dr. Gritton.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. J. Gosset Tanner, London.
Rev. G. Stringer Rowe, London.
Jas. Bromfield, Esq., London.
Rev. W. H. Hechler, London.
H. W. Johnson, Esq., London.
Mrs. Fritz, London.
Rev. Thos. Brockway (Madagascar).
R. E. Clarke, Esq., Cambridge.
J. S. Cudlip, Esq., Clapham.
Rev. F. Taylor, Norwich.
Mrs. Beard, Norwich.
Miss S. Hendyman, Norwich.
Rev. Samuel Smith, Norwich.
Mr. Grimson, Norfolk.
A. Baker, Esq., Tunbridge Wells.
Miss Carter, Tunbridge Wells.
Rev. E. G. Cecil, Tunbridge Wells.
Miss F. Lee, Tunbridge Wells.
Miss Yorke, Tunbridge Wells
Miss Millman, Tunbridge Wells.
Capt. Bullock, R.N., Tunbridge Wells.
Mrs. Bullock, Tunbridge Wells.
Wm. Reid, Esq., Stirling.
Mrs. Reid, Stirling.
Mungo Lauder, Esq., Stirling
Jas. Thomson, Esq., Stirling.
Miss Ward, Stirling.
Jas. Johnston, Esq., Stirling.
Mrs. Oliphant, Stirling.
Rev. J. K. Campbell, Stirling.
Miss McEwan, Stirling.
Miss Easton, Stirling.
Miss Jenkins, Stirling.
Daniel Ferguson, Esq., Stirling
Thos. Menzies, Esq., Stirling.
Miss Wright, Stirling.
Mrs. J. H. Young, Glasgow.
Rev. Andrew Carter, M.A., Bridge of Allan.
Thos. Hannay, Esq., Bridge of Allan.
Mrs. Hannay, Bridge of Allan.
Mrs. Robert White, Bridge of Allan.

David Black, Esq., Bridge of Allan.
D. Blackadder, Esq., Bridge of Allan.
Mrs. Allerdyce, St. Boswells.
J. S. Brunton, Esq., Galashiels.
Mrs. Brunton, Galashiels.
Rev. J. C. Herdman, D.D., Melrose.
James Mitchell, Esq., Melrose.
Mrs. Mitchell, Melrose.
Mr. Richard Waugh, Melrose.
— Weatherley, Esq., Melrose.
Mrs. Weatherley, Melrose.
Sir Chas. King, Bart., Kensington.
Rev. T. Cranswick, Kensington.
Miss Emily de Berangé, Kensington.
Dr. Arthur Teevan, Kensington.
Mrs. Teevan, Kensington.
Mrs. Flower, Kensington.
Miss Cox, Bayswater.
— Claston, Esq., Shepherd's Bush.
Mrs. Claston, Shepherd's Bush.
Miss Blythe, Shepherd's Bush.
Miss Julia Small, Notting Hill.
Rev. T. E. Cleworth, Belfast.
T. Askwith, Esq., Highbury.
Mrs. Askwith, Highbury.
A. Hawley, Esq., Highbury.
Mrs. Hawley, Highbury.
W. Muller, Esq., Highbury.
C. E. Norton, Esq., Highbury.
Mrs. Norton, Highbury.
A. H. Cæsar, Esq., Highbury.
Mrs. Cæsar, Highbury.
Rev. F. H. Nicholls, Highbury.
Rev. F. A. Cecil Lillingstone, Highbury.
Mrs. Nicholetts, Bedford.
Madame de Marchot, Bedford.
Mrs. Oliver, Bedford.
Dr. Jas. Hutchinson, Bedford.
Rev. Thos. Watts, Bedford.
Mrs. Watts, Bedford.
Miss Beville, Bedford.
Capt. Frowde, Gloucester.
Mrs. Vibert, Gloucester.
Jas. Murrell, Esq., Gloucester.
Mrs. Whittard, Gloucester.
Miss A. S. Talbot, Gloucester.
Miss A. M. Talbot, Gloucester.
Mrs. Robinson, Gloucester.
Miss Robinson, Gloucester.
Stephen Hack, Esq., Gloucester.
Miss Wilkinson, Gloucester.
Mrs. Luce, Gloucester.
Miss Davies, Gloucester.
B. Jordan, Esq., Gloucester.
M. Widwinter, Esq., Gloucester.
Miss Woolnoth, Cheshire.
Miss MacGregor, Ealing.
Miss Smith, Isle of Man.
Rev. J. Ford, Cheltenham.
W. R. Slater, Esq., Cheltenham.
Mrs. Patrick Smith, Cheltenham.
Rev. Clifford Aston, Cheltenham.
Miss Ferris, Cheltenham.
General Sir Geo. Green, K.C.B., Cheltenham.
Lady Green, Cheltenham.
Madame de Vismes, Cheltenham.
Col. J. Muspratt Williams, Cheltenham.
Mrs. Brind, Cheltenham.
Col. W. B. Brooke, Cheltenham.
Col. Aldworth, Cheltenham.
Mrs. Aldworth, Cheltenham.
C. Pidcock, Esq., Cheltenham.
Col. Forbes-Robertson, Cheltenham.
Mrs. Forbes-Robertson, Cheltenham.
Miss Grant, Cheltenham.
Mrs. Johnson, Cheltenham.
Surg.-General Hefferman, Cheltenham.
Mrs. Hefferman, Cheltenham.
R. H. G. Wilson, Esq., Cheltenham.
Rev. P. Williams, Cheltenham.
Mrs. Maynard, Cheltenham.
Mrs. Montray-Read, Cheltenham.
Mrs. Miller, Cheltenham.
General MacKenzie, Cheltenham.
Mrs. MacKenzie, Cheltenham.
G. N. Buller, Esq., Croydon.
Mrs. Buller, Croydon.
T. K. Bellis, Esq., Croydon.
Mrs. Bellis, Croydon.
J. C. Reid, Esq., Croydon.
Mrs. Reid, Croydon.
Thomas Stebbing, Esq., Croydon.
Mrs. Stebbing, Croydon.
Miss J. Williamson, Croydon.
R. M. T. Dennes, Esq., Croydon.
R. E. Heathfield, Esq., Harrow.
Mrs. Heathfield, Harrow.
Mrs. Alexander Simpson, Harrow.
Rev. Robert Lang, Harrow.
Dr. Fyffe, Bristol.
Rev. H. Smyth, Bristol.
A. Arundel, Esq., Bristol.
Miss Thelwall, Bristol.
Mrs. Bird, Bristol.
Mrs. Hellicar, Bristol.
Mrs. Smith, Bristol.
Miss Baber, Bristol.
Rev. C. W. Hickson, Bristol.
Miss L. Murray, Bristol.
Miss K. Price, Bristol.
Mrs. R. Thomas, Bristol.
A. West, Esq., Bristol.
Mrs. Mark Whitwell, Bristol.
Obed Hosegood, Esq., Bristol.
Mrs. Hosegood, Bristol.
Rev. G. D. James, Bristol.
Dr. H. Moses, Bristol.
Mrs. Moses, Bristol.
Mrs. C. A. Willoughby, Bristol.
Miss Willoughby, Bristol.
Miss Cookson, Bristol.
Mrs. Parker, Bristol.
Mrs. Kinneraley, Bristol.
F. W. Gedye, Esq., Bristol.
Mrs. L. Ewens, Bristol.
Miss Hatch, Bristol.
Miss L. W. Jackson, Bristol.
Mrs. Budgett, Bristol.
Dr. Eubulus Williams, Bristol.
Mrs. Eubulus Williams, Bristol.
Miss Edwards, Bristol.
Miss Stiffe, Bristol.
Miss Marriott, Bristol.
Rev. Stephen Cox, Bristol.
Rev. T. B. Harrowell, Bristol.
Miss Hoare, Bristol.
G. E. Thomas, Esq., Bath.
Capt. Battiscombe, Weston-super-Mare.
Rev. Colin Campbell, Weston-super-Mare.
Rev. G. H. L. Mercer, Weston-super-Mare.
Maj.-General Holland, Weston-super-Mare.
Mrs. Theobalds, Weston-super-Mare.
Mrs. Jacobs, Weston-super-Mare.
Miss E. Ross, Weston-super-Mare.

DEPUTATION WORK.

The Secretaries presented reports of their visits to the Provinces, and also of drawing-room meetings held in and around London. [These reports will be found in another column.] The Council expressed their warm appreciation of the valuable service rendered by the numerous friends in opening their houses for meetings on behalf of the Alliance.

RELIGIOUS LIBERTY IN EGYPT.

A communication was read from Earl Granville, dated February 1, in reference to the memorial from this Council on the subject of religious liberty in Egypt.

SWEDISH MISSIONARY SOCIETY.

A further communication from Earl Granville, dated February 17, was read, acknowledging receipt of memorial from this Council on the subject of the Swedish Mission near Massowah, and stating that the memorial will be forwarded to the Earl of Dufferin.

ATHEISM AND THE LEGISLATURE.

The Chairman called attention to the question now again agitating Christian people regarding the admission of avowed atheists to seats in the Legislature. He suggested whether it were possible for this Council to take any steps in the matter as affecting the honouring of God in the councils of the nation. After much consideration, it was unanimously resolved that a public meeting for united prayer and humiliation should be held, and that the subject specially for intercession should be, that the name of God may always be honoured in the Statute-book and by the Legislature of the Nation. It was proposed that the meeting should be held at Exeter Hall on Friday, March 9, at four o'clock; and that a circular be also issued to the branches of the Alliance, calling their attention to the matter, and urging that special prayer-meetings in sympathy with the object be arranged where possible.

THE WEEK OF PRAYER ABROAD.

The Secretary reported several interesting communications regarding the observance of the "Week of Prayer" in distant lands, and also read a letter from the Rev. W. Muirhead, of Shanghai, not only giving an account of the meetings in that city, but also reporting that it had been arranged to hold united prayer-meetings monthly in future.

DEPUTATION WORK.

Lieutenant-General Field reported deputation visits which he had made since the last Council meeting in several of the suburbs of London, and to the Provinces. On January 23, at Shepherd's Bush, Major-General and Mrs. Stevens kindly convened a drawing-room meeting. Mr. and Mrs. Heathfield, at Harrow-on-the-Hill, on February 8; and Mr. and Mrs. Hawley, at Highbury Hill, on February 27, likewise gathered friends together to hear addresses on the Evangelical Alliance and its operations. The warm interest expressed was very gratifying, and many names were received to become members of the society. From February 9 to February 21, visits were paid to Clifton and Bristol, Weston-super-Mare, Gloucester, and Cheltenham. At Clifton, the Rev. Talbot Greaves arranged for a representative meeting of clergy, ministers, and lay friends at his house, on the afternoon of February 9, to consider the best mode of bringing the local branch of the Alliance into more practical operation. Forty gentlemen were present; and General Field having addressed the meeting, it was resolved that quarterly meetings should be established for prayer and praise, and that on the 12th, in the Blind Asylum Hall, the first of these meetings should be held. The weather during the period passed at Clifton and Bristol was very wet and stormy, but this did not prevent many friends gathering together in the Hall, nor at Mr. and Mrs. Samuel Budgett's drawing-room meeting on February 14. Much interest was revived in the work of the Alliance, and the local branch was strengthened by many new members joining it. At Weston-super-Mare, a public meeting in the Iron Room, kindly lent for the occasion by the Rev. W. Hunt, was held on the evening of the 15th. Surgeon-General and Mrs. Theobalds also invited friends to meet in their drawing-room on the afternoon of the same day, and at the close of the meeting some valuable additions in new members were made to the local association. Gloucester was visited on the 17th to the 20th February, and the Rev. J. and Mrs. Luce gathered a large number of friends together at their house. It was the first time that any meeting for the Evangelical Alliance had taken place in Gloucester, and great pleasure and surprise were expressed on learning of the great work accomplished in so many ways, to the increase of brotherly love and union, and in the relief of oppressed and persecuted Christians. Both at Bristol and Gloucester, on the two Lord's-days, Gospel addresses, at the request of friends, were given by Lieut.-General Field in mission halls. On the 20th February, Cheltenham was visited. General and Mrs. MacKenzie kindly opened their house, and a large company of friends assembled on the afternoon of that day to hear an address by Lieut.-General Field. On the 21st, a drawing-room meeting was, through the kindness of the Rev. A. and Mrs. Aston, also held, and well attended. Much

warm interest was excited by the addresses, and at the close of each of these meetings many friends expressed their desire to join the society as members. On the 24th February, at Croydon, G. N. Buller, Esq., and Mrs. Buller, very kindly assembled a large party of friends. It was the first time that any meeting had been held at Croydon for the Evangelical Alliance, and very few knew anything about the work of the society. The greatest attention was given to the address, and a very lively interest was manifested by all present. At the close of the meeting, friends gave their names to become members. On the 28th February, General Field visited Bedford, where for several years a branch has been established. General and Mrs. Swinhoe kindly gave their drawing-room for a meeting, and a goodly number of friends assembled to hear of the progress of the work carried on by the society. More members were added to the branch, and a desire for quarterly meetings for prayer was expressed.

During the past few weeks, Mr. Arnold has attended meetings, held on behalf of the Evangelical Alliance, in various parts of the country and in London.

A public meeting of the Tunbridge Wells Branch was held on January 30, in the Mechanics' Hall, General Yorke presiding. The Revs. A. H. Smith, E. G. Cecil, G. Jones, W. Guest, and H. Webb-Smith took part in the proceedings, and Mr. Arnold gave an account of the recent work of the Alliance, referring specially to the Week of Prayer, and its now world-wide observance. The Secretary also spoke of the efforts made on behalf of persecuted and oppressed Christians, from time to time, by the Evangelical Alliance. The address was listened to with much interest, and some of the ladies and gentlemen present were afterwards enrolled as members of the Alliance.

On February 12, and following days, Mr. Arnold visited several towns in Scotland. At Melrose, a public meeting was held in the Independent Church; the Rev. Dr. Allardyce, of Bowden, presiding. The Revs. Dr. Herdman, H. Stevenson, W. Crombie, and others took part in the proceedings; the Secretary giving an address on the principles and work of the society.

At Coldstream and Galashiels, public meetings were also convened to receive the Secretary's statement.

On February 19, Mr. Arnold reached Stirling, where a drawing-room meeting had been kindly convened by Mr. and Mrs. Macluckie. There was a large attendance of ladies and gentlemen, most of the ministers of the town being present. Among those who took part in the proceedings were the Rev. Messrs. Chalmers, Lang, Ritchie, Campbell, Frew, Ormond, Carter, and Yaille. Mr. Arnold's address on the objects and operations of the Alliance evoked much interest, and although a considerable number of those present had become members at a former meeting, held in the same house three years since, many additional members were enrolled on this occasion. In the evening of the same day, the Secretary had also the opportunity of meeting a number of Christian friends at the residence of the Rev. Dr. Frew, who referred to a letter which he had received from the celebrated preacher, Dr. W. B. Robertson, of Irvine. After expressing regret that an important engagement prevented him from attending the meeting in the afternoon, Dr. Robertson said: "I am glad to see that the fine old Evangelical Alliance is still holding its levées in provincial drawing-rooms. I have a vivid remembrance of being present at the first great gathering of the Alliance held in London, and which drew to it people from almost every nation under heaven. How many of the brethren have since been called by the Messenger of Peace! yet only the other day good old Dr. Blackwood, and also Dr. Steane, of Camberwell, the apostle of love. Perhaps lovers of peace have more promise of long life and days long upon the earth than men of passion, polemics, and strife, and when they get to heaven at last they will find all these not Methodists or Baptists or Presbyterians, E.C., F.C., U.P., or anything of the kind, but all surely *members of the Evangelical Alliance*. 'Tis a pity that what is found enough to unite Christians in heaven fails to do so to any great extent on earth. But things will come better yet."

At Bridge of Allan, the Rev. James and Mrs. Muir kindly convened a drawing-room meeting at Sunnylaw Manse. The inclemency of the weather prevented a large attendance, but much interest was awakened by the address. The Rev. Dr. Ross and others took part in the meeting.

On Wednesday, March 7th, a drawing-room meeting was held, by the kindness of Mrs. Hitchcock, at her residence in Norfolk Crescent, Hyde Park. George Williams, Esq., presided, and in his opening remarks referred to the warm interest which his revered father-in-law, the late George Hitchcock, always took in the operations of this society; he himself was glad to have the opportunity

of testifying how heartily he approved of its objects and work. The Rev. Dr. Fraser briefly spoke of the great aim of the Alliance, to manifest the oneness of those who acknowledge the same Lord and Saviour. While they desired to promote union and brotherly love, there was no compromise of principle on the part of members. They did not give up their churches, but holding firmly to their different views on some points of minor importance, they combined to show the oneness of Christ's Church. Mr. Arnold followed with an address on the work of the Alliance.

On March 14, Mr. and Mrs. Long kindly assembled a number of Christian ladies and gentlemen at Ellfield House, Wotton-under-Edge. On March 15, Mr. and Mrs. Lander convened a drawing-room meeting at their residence, Longomery House, Wellington, Salop; and on March 16, Miss Collins, of Trevu, Warwick, gathered friends at her house. The Secretary had the opportunity on each of these occasions of pleading the cause of Christian union, and showing the influence, direct and indirect, exerted by the Alliance during the past thirty-six years.

By the kind arrangement of the Rev. John Hartley, Mr. Arnold addressed the students, and a few other invited friends, at the Wesleyan College, Handsworth, Birmingham, on March 19. Much interest was awakened, and some of those present expressed their desire to be enrolled as members of the Alliance.

SOUTH LONDON BRANCH.

On Friday, March 9th, a special social meeting of the Committee and friends of the Alliance was held at the residence of Alexander McArthur, Esq., M.P., Raleigh Hall, Brixton Rise. After tea and coffee had been served, the company of about 100 persons assembled in the drawing-room, under the presidency of the host. After the singing of a hymn, the Scriptures were read and prayer offered by several ministers and brethren; and Mr. McArthur, on behalf of himself and Mrs. McArthur, welcomed those present.

The Rev. Dr. Wright, of the British and Foreign Bible Society, in referring to Mr. Calvert, late missionary at Fiji, who was present, said that the society had agreed to publish an edition of the Scriptures in the Fiji language, Mr. Calvert undertaking to correct the proofs. He said that, in addition to the privilege of reading the Bible in our own tongue, we had the privilege of distributing it in the languages of other nations, believing in the power of the book to do its own work. No society had done more to bring Christian people together; it was, indeed, a great Evangelical Alliance itself. It commenced its work in 1804. It was estimated that there were at that time only about 5,000,000 or 6,000,000 of copies of the Bible in the world, in about forty languages. During the last five years new versions in sixty-one languages had been issued by the society; about 3,000,000 of copies were distributed annually. There are now sixty other societies, of which the British and Foreign Bible Society was the forerunner, and these send out about 2,000,000 copies yearly. Recently the Christian Church has given the Jews the New Testament in Hebrew, the fifth edition of which is in the press. Referring to Damascus, the speaker stated that now two Christian churches had been built on Mount Hermon and in Palmyra. The Crusades had left in Palestine a memory green in execration. They were a gigantic failure, because the weapons of their warfare were carnal. We now send men and women into the world to establish Christianity; the weapons of their warfare are not carnal, but mighty through the Spirit to the pulling down of the strongholds of sin and Satan.

The Rev. Dr. White, Secretary of the Religious Tract Society, said it was founded in 1799. The Bible Society has the advantage of concentrating its energies in spreading the one book. The Religious Tract Society is subsidiary, but all its literature is based upon the Bible; and as preaching is ordained, so religious literature necessarily follows. It had been the parent of numerous other societies, and works through them in producing and circulating books and tracts. The Paris Society was founded in 1820, and many others followed. The Religious Tract Society works hand in hand with missionary societies all over the world. Its publications are placed in the hands of the converts, under the motto, "Litera scripta manet." It is used by societies of all denominations, and is an Evangelical Alliance in action.

Mr. A. J. Arnold, Secretary, spoke briefly of the Week of United Prayer, remarking that there was increased interest in the observance of this season in many parts of the world.

The meeting was closed with the Benediction, and the company adjourned to partake of refreshments.

THE WEEK OF PRAYER IN DISTANT LANDS.

Our correspondent at Adana, in Asiatic Turkey, writes: "Rejoice with us, for a wonderful work is going on in this church and congregation. The interest began with the Week of Prayer, but its main development was last week and the beginning of this. I can give you only a few detached points—no regular narrative. Daily meetings, thronged, and a hundred men standing outside at the windows; meetings continue two, two and a-half, and three hours, we being unable to put a stop to them. Yesterday a day of fasting and prayer; wonderful meeting in the morning at sunrise; confessions for church members; weeping all over the house. In the evening, another similar meeting; even in America I never saw its equal for wonderful, deep, all-pervading power. I could give you a hundred incidents had I time. More than thirty already of new seekers after Christ; great meetings for the women, with like results; meetings for the children in our schools,—all filled with a spontaneous, overflowing power. These are but hints of what I have no time to describe. Day by day, the numbers increase of those who see their sins and weep under the burden of them; day by day, also, increases the number of those who come out of this condition into the joy of the Lord—those whose faces shine, and whose eyes glisten with the light of the Spirit. All day we are busy talking with inquirers, etc. To-night we have three separate meetings at same time, as the throng is too great for any one of our places to hold. But the building of our new church is nearly finished, God be thanked! In a few days we shall move into it. All the missionaries here thank God for special influences vouchsafed to them at this time."

A day latter, the writer adds: "I pray to be delivered from any temptation to exaggerate, but the sober truth is that I am unable adequately to describe to you the work that is going on here. Three meetings again last night. The first two meetings were full of deep and genuine interest; but the most wonderful displays of the Divine power were seen in the great meeting, when some 800 assembled. I was present through the last hour of it; it lasted nearly four hours! We tried to stop it again and again, but the congregation would not suffer us to dismiss them. It was truly a sitting together in heavenly places in Christ Jesus, and they were loth to come down from the Mount! It is impossible to give you more than the faintest idea of the things—the astonishing things—that occurred. There were prayers and confessions from more than sixty persons, thirty of whom had never risen before. Sinners weeping in all parts of the room; exhortations full of the supernal fire; a use of the Word of God in quotation such as I never before have heard—so telling, so appropriate; reconciliations of men who for years have not spoken to each other,—all under the direction and impulse of a power outside of ourselves, convincing, subduing, swaying, converting all hearts, even the hardest and most stubborn. You know C——, for years at bitter feud with D. K. and others, and hostile to all our church work. It was only last year that he wrote a scurrilous letter about our congregation to a Constantinople paper. *He* was brought in last night—confessed, with tears rolling down his cheeks, that he for years had been an atheist. When he could command his voice, he offered such a prayer as has never been heard before in this place. Imagine, if you can, the joy that filled every heart in that great assembly. Another man—a Greek—who, from his open opposition to Christ, has been known here as 'a second Arius,' also came in and made his submission to the Lord he has so long denied and opposed. You know what power French and Greek infidelity has exerted here in Adana. It is going down like snow before the sun under this new and astonishing manifestation of the Spirit's power. Let me give you one of the incidents that mark daily the progress of this mighty work. I was having Turkish prayers this morning, in my study, with the teachers and the servants, when, in the midst of the singing, a man came in and seated himself by the door. After prayers, H. and I began to talk with him, when he burst out in most piteous sobbing and crying. We prayed for him, we talked to him; but it was some time before he could command his voice to tell us the reason for his anguish. Then it came out,—the old story of a wasted, sinful life. He was in last night's meeting, but did not open his heart; went home, and to bed, but wakened this morning very early with such a terror upon him—the terror of the law—that he rose at once and went forth; asked if there was a meeting this morning. When told there would not be one before night, he went out to wander up and down in the streets, groaning and sighing under his

burden, saying to himself, 'If I do not find relief from this, I shall *die!*' As the good Lord would have it, he passed our gate in his aimless wanderings, heard the singing—'it sounded like a voice from heaven,' he said—came in, knowing he would find Christian counsel and help. We spent a half-hour with him, pointing him to the Lamb of God; we prayed; through his sobs *he* prayed—very briefly, but the spirit of the publican's prayer was in it—and told us he felt a great peace in his heart. He went out at once to ask pardon of all whom he has injured, and they are not a few. I have just seen him again, and I think an infidel would be converted by a sight of his face!"

The Rev. Dr. Trowbridge, of Aintab, in forwarding the above letter, says: "From Marash, Marsovan, and other places north of us, we have good news. At Gaben, one of the out-stations, from which the preachers were driven out last year, with great violence, the preacher is now allowed to preach in the old Armenian Church, and has a school of fifty scholars. Last year there was not a friend in the place."

SHANGHAI, CHINA.—The Rev. William Muirhead writes: "I am happy to state that the invitation to the Week of Prayer has been warmly accepted and acted on in this place. It was brought before the missionary brethren of different denominations, and all expressed a hearty concurrence in regard to it. Arrangements were made to have a series of public meetings in the Temperance Hall from the 8th to the 13th January, which were very well attended, and a warm interest was evidently taken in them by all present. Following the line indicated in your programme, a variety of missionaries belonging to England and America conducted the services. Episcopal, Presbyterian, Congregational, Methodist, and Baptist brethren took part in them, and the season was felt to be one of refreshing. Three meetings were also held in private houses; and it was the impression of one and all that we have not had such a series of interesting services for many years. So pleasant and beneficial was the whole found to be, that at the close the proposition was made there should be a continuation of similar united meetings once a month, and the idea was warmly entertained, and a committee was appointed to take action thereon."

BRISBANE, QUEENSLAND.—The Rev. E. Griffiths, in sending a report of the observance of the Week of Prayer, says: "The Spirit of the Master of assemblies was felt by us all, and we look for results in the sanctuary services of the year." The annual meetings for special prayer, in response to the invitation of the Evangelical Alliance, were held at North Brisbane in the week succeeding the first Sabbath in January. The attendance, owing to the prevalence of much sickness and the absence of many from home, was not so large at some of the meetings as in previous years. The services this year commenced with a special united Communion service in the Wharf Street Baptist Chapel; the solemn and joyous service was one to be long remembered. On Tuesday evening, the service was held in the Wesleyan Church, in Fortitude Valley, and the address given by the Bible Christian ministers. On Wednesday, the service was conducted in the Lutheran Church, the address being given by the Congregational minister. On Thursday, the place of meeting was the Presbyterian Church, Ann Street; the address by the Wesleyan minister. On Friday, the Free United Methodist Church was occupied, and the Baptist minister gave the address. The concluding meeting was held on Saturday in the rooms of the Young Men's Christian Association; the address by the Presbyterian minister. Similar meetings were held each evening at South Brisbane.

ANTIGUA.—The Rev. F. Clement, of St. John's, writes: "I am somewhat late in sending in my account of our doings here in Antigua during the Week of Prayer, but I trust I am not too late. We had our usual course of services in the Moravian Church, St. John's, following the programme of the Evangelical Alliance. Our meetings, of which I enclose a programme, were well attended on each evening, and the earnestness and good spirit that prevailed was very marked. We had hoped to have had the assistance of the ministers of other churches, but this could not be accomplished this year. But members of the Anglican and Wesleyan Churches united with us in our meetings for prayer. The meetings were all held in the evening, that being the most suitable time for our people. The brethren at our stations in the country districts all report that their meetings were well attended, and proved seasons of blessing to many. Additional interest was felt in our Friday meeting, when special prayer was made at the throne of grace on behalf of the Chinese labourers who were imported into Antigua last year. I send you a paper containing an account of the execution of two unfortunate men who murdered one of the Antigua planters. It was my painful duty

to visit the prisoners, and to endeavour to direct them to Jesus. Through the assistance of a Chinaman who has been in Antigua for several years, and who is a faithful member of our church, I was able to speak to the condemned of pardon in Jesus; and so far as we could judge, some light dawned on the souls of these two heathen. They eagerly read some Chinese Testaments I gave them, and which I had received from the British and Foreign Bible Society. The Rev. H. J. Shepherd, chaplain of the gaol, was most faithful in his ministrations to the poor men. We are trying to do what we can for the Chinese labourers, of whom we have now about 270 in the island."

HONOLULU. — A correspondent writes: "A copy of your circular lies before me, and in compliance with your request, let me say that the Week of Prayer has been observed in the city of Honolulu, Sandwich Islands. Agreeable to an arrangement of many years' standing, the Bethel Union Church and Fort Street Church, both Congregational churches, united in the observance, 1883. Both morning and evening meetings have been well attended. The services have been productive of much good. This year Christians have been greatly refreshed, and enabled to start on evangelistic work with renewed zeal and energy. We are now, in the week following, holding extra services specially for the unconverted, and several for prayer."

DEATH OF THE HON. WILLIAM E. DODGE, PRESIDENT OF THE EVANGELICAL ALLIANCE OF THE UNITED STATES.

At a meeting of the Evangelical Alliance held in the city of New York, February 17, 1883—Morris K. Jesup, Esq., one of the Vice-Presidents, in the chair—the following minute was adopted :—

"The Evangelical Alliance of the United States mourns the death of its honoured and beloved President, the Hon. William E. Dodge. Called to that eminent position at the formation of the Alliance, he held the office down to his sudden decease, February 9, 1883; discharging all its duties with great ability, fidelity, and usefulness; presiding at its public meetings, inspiring the Christian public with zeal in its behalf by his eloquent appeals; representing it personally in foreign lands, and in many parts of our own; contributing largely of his means to its support; and, above all, in his life and example, illustrating and commending the broad, liberal, unsectarian, and Catholic principles and objects of the institution which now laments his departure.

"The Alliance would bow with humble submission to the will of God, whose thoughts are higher than our thoughts, praying Him to make this event the means of stimulating those who remain to be more faithful and zealous in the great work of the Alliance, drawing its members into closer fellowship, and so much the more as we see the day approaching when we too shall rest from our labours.

"Blessing God for the bright example and peaceful death of our departed and now glorified leader and friend, we commend to the widow and sons bereaved the consolations of the Gospel, and ask for them the tender care of Christ, their elder Brother.

"It is further ordered that a copy of this minute be sent, with the assurance of our deep sympathy, to the afflicted family, and to each of the branches of the Evangelical Alliance abroad.

"(Signed) MORRIS K. JESUP,
President *pro tem.*
PHILIP SCHAFF,
S. IRENÆUS PRIME,
Corresponding Secs."

The New York *Observer* gives a long obituary notice from which we extract the following sentences :—

"The Hon. William E. Dodge, an eminent Christian, philanthropist, and citizen, suddenly passed into glory on the morning of Friday, February 9, 1883, in the seventy-eighth year of his mortal life.

"So fully rounded out with the virtues that adorn humanity, so free from the imperfections that often mar the character of the good, so full of usefulness and honour, crowned with love in public, social, and domestic life, it is hard to say what was his highest excellence, in what department of the world's work he was the most efficient, and where his loss will be the most sadly felt. . . .

"When he was twelve years old he became a Christian, and he carried the life and power of religion into trade, infusing his spirit into all its channels, acquiring a name that was better than the riches which flowed in with every revolving year. With the increase of wealth, his style of living was advanced, and his house on Murray Hill has long been known as one of the best in the city. Here he surrounded himself with books and works of art and the luxuries

which a sensible and good man enjoys. But more than all, here he enjoyed the society of a wife worthy of such a husband, entering with enthusiasm into all his life-work, sharing every labour of benevolence, lightening every burden, and making ever bright a home where seven sons grew up to be pillars about him—wife and sons surviving the patriarch whose name they bear. In their domestic and social life, in their example as Christian workers, neighbours, and friends, with all their wealth and influence, Mr. and Mrs. Dodge so lived as to commend a religious life to those about them, giving no occasion for reproach, attracting others to the Saviour whom they loved, and by their own unostentatious deportment and *self-denying* efforts, making it evident that, better than houses or lands or gold, the service of God was their highest joy. The religion of Mr. Dodge was, therefore, of that type which is the most lovely and the most useful; combining beauty and utility in the best proportions to produce the highest results. Cheerfulness pervaded and commended it; sound principle propped and impelled it. He was consistent all through. Every one knew where to find him. His word was inviolable. His favour was a tower of strength; and, like Joseph in Egypt, he was a prosperous man because God was with him, and everything succeeded to which he put his hand. . . .

"Mr. Dodge enjoyed the unlimited confidence of men of business. He was President of the Chamber of Commerce, director of railroad and financial institutions, trustee of immense interests, and actively engaged in them all, his sagacity and integrity being universally held in the highest esteem. But his reverence for the Sabbath-day required him to retire from every railroad or other trust that would violate the law of God in that regard.

"President of the Evangelical Alliance of the United States, from its formation, he has been a fit representative, at home and abroad, of its Catholic and Christian principle and purpose. Mr. Dodge, in this country, has long held a place in its philanthropy similar to that held in England by Lord Shaftesbury—the president and promoter of everything that promises to exalt humanity and bring lost men back to God. . . .

"On Thursday, February 1, Mr. and Mrs. Dodge received a host of friends in their residence. In the evening, after the fatigues of the day, he presided, with Peter Cooper, at a great public meeting in Cooper Union Hall. The next day he was at a directors' meeting down town, and at a meeting of the session of Dr. Vincent's church, of which he was an elder. On Saturday he went, with Mrs. Dodge, to see the Home for Inebriate Women, ready for its guests, and he was there seized with severe pain in his breast. Returning to their house, the pain continued, by paroxysms, defying medical skill. Yet he did not give up. Daily he rose, and in his library continued to do what he thought was duty to the many trusts in his hands. On Friday, February 9, he rose to dress himself, and the mortal agony came. His wife and son were with him instantly, and while in their arms, as they laid him on the bed, his spirit went away to God, who gave it, to the Saviour whom he believed and loved. It was a beautiful close of a long, grand, blessed, and blessing life. Happy, thrice happy man! Happy in birth, youth, manhood, old age, and death. He lives in a noble example, and multitudes in all lands, of many colours and climes, will mention his name with thanksgiving, for the life and works of one who walked with God and was not, for God took him."

SANCTIFICATION OF THE SABBATH-DAY.

The following circular has been issued by the Sabbath Observance Prayer Union Society, which is composed of representatives from nearly every part of Christendom:—

FIFTH GENERAL UNION FOR PRAYER FOR THE ENTIRE SANCTIFICATION OF THE SABBATH-DAY.

Last year's call to prayer for the above object was published in English, German, French, Norwegian, Italian, Spanish, Greco-Turkish, Armenian, and Arabic. The number circulated in a separate form was about 85,000, and to this has to be added a very extensive circulation, in whole or in part, by means of periodicals, in Europe, in the countries of the Levant, partially in Canada, and specially in the United States of America. The correspondents in every quarter were most cordial; the societies and friends referred to in former years have aided greatly in the circulation; and much supplication has been called forth in response to the appeal. As prayer is a most important means of promoting the due observance of the Lord's-day, and all the benefits therewith associated, the society which issues these invitations asks the continued and hearty co-operation of Sabbath societies and friends in every place, in spreading the appeals in future years; so

that, in answer to more united petitions, one day in seven may soon come to be universally sanctified to the Lord.

It is suggested that prayer be offered for the sanctification of the Sabbath in :—

I.—NORTH AND SOUTH AMERICA.

In the United States, by means of a very influential association, as well as by the action of the churches, much is being done, not only to preserve Sabbath rest, but also to stem the tide of desecration which an immense immigration generally brings with it. In Canada and the West Indies, where the population is not so great, the preservation of the day of rest is not so difficult, but the churches and the Sabbath societies there have need of continued watchfulness and prayer. In South America the Sabbath is scarcely known, except where evangelical work is carried on. Much supplication should ascend, that the number of true Christians may greatly increase. (Chapters that may be read : Isaiah lviii. ; Luke xviii. 1-8.)

II.—AUSTRALIA, NEW ZEALAND, AND THE SOUTH SEA ISLANDS.

The increasing populations in these vast regions, and the rising churches that are gradually covering the field, should be the subject of deepest interest to every Christian heart. (Chapters : Isaiah xlix. 13-26 ; Psalm lxvii.)

III.—AFRICA AND MADAGASCAR.

Under this topic much prayer should ascend, that those who are brought to Christ by means of missionary labours on the African continent may continue to love the Lord's-day and Gospel ordinances, and that professing Christians who settle there as colonists may set a good example in this respect. For Madagascar especially, where such a great work has been done, and at this crisis of its history, fervent prayer should be offered. (Chapters : Psalm lxviii. 24-35 ; Psalm cxxii.)

IV.—INDIA, CHINA, AND JAPAN.

The keeping holy of the Sabbath-day by all professing Christians coming from other nations should be much prayed for, inasmuch as in the past there have been many sad instances to the contrary. It should be the subject of fervent prayer, too, that as the converts to Christianity increase in the three great empires named, they may be trained to increased love for the Lord's-day. (Chapters : Isaiah xlix. 1-12 ; Luke i. 67-80.)

V.—PALESTINE, SYRIA, TURKEY, AND THE REST OF ASIA NOT ALREADY MENTIONED.

Importunate supplications should ascend to the throne of mercy, that as the Gospel makes progress in the land dear to every Christian heart, the day of rest may be duly observed. In Syria and the rest of Turkey, there are many friends of the Lord's-day earnestly contending for its sanctity, and their hands would be greatly strengthened by increased prayer on their behalf. (Chapters : Isaiah lx. ; Rev. i. 10-20.)

VI.—RUSSIA, AUSTRIA, BULGARIA, GREECE, AND THE REST OF EASTERN EUROPE.

The want of the due rest and holy keeping of the Lord's-day has much to do with the instability and want of safety to human life that obtain in some of the territories now named. Were the people taught to refrain from labour and from worldly pleasure, and to devote their Sabbath time to the worship of God, and the doing of spiritual good in their respective spheres, there would be peace and security. (Chapters : Proverbs ix. 1-12 ; Jeremiah xvii. 19-27.)

VII.—GERMANY, SWEDEN, NORWAY, DENMARK, HOLLAND, BELGIUM, SWITZERLAND, FRANCE, ITALY, SPAIN, AND PORTUGAL.

There are not a few indications that Germany will take the lead among continental nations in the hallowing of the Lord's-day, as it did in the dissemination of the truth at the dawn of the great Reformation in the sixteenth century. There are numerous associations and individuals labouring to promote the right observance of the Sabbath ; and copies of the invitation to united prayer for this object have been more largely circulated by friends there than in any other continental nation. Supplications should also be presented that Sabbath societies in all the countries above named may be greatly strengthened. (Chapters : Hosea xiv. ; Nehemiah xiii. 15-31.)

VIII.—GREAT BRITAIN AND IRELAND.

There are no nations more in need of prayer than the last named. Hitherto, to a large extent, the principal asylums of Sabbath observance, they are now being assailed by anti-Sabbath associations and by the godless portion of the community, and rest is not taken advantage of by multitudes. The desire for worldly pleasure on that day is greatly on the increase. Let Great Britain and Ireland, then, not be forgotten as each nation passes in review before the minds of God's remembrancers throughout the world. (Chapters : Psalm lxxii. ; Ezekiel xxxvii. 1-14 ; Ezekiel xlvii. 1-12.)

Copies at 8d. per 100 (by post, 10d.) are to be had, in the language of each city, and may be ordered of John Gritton, D.D., 20, Bedford Street, Strand, W.C.

Alliance House, 7, Adam Street, Strand, London, W.C.